

TWO
SERMONS

PREACHED AT

the Assises holden at

CARLILE, to w-

ching sundry corrupt-
tions of these
times.

AQ 87/1

By I. D. sometimes fellow
of Queenes Coll.
in Oxford.

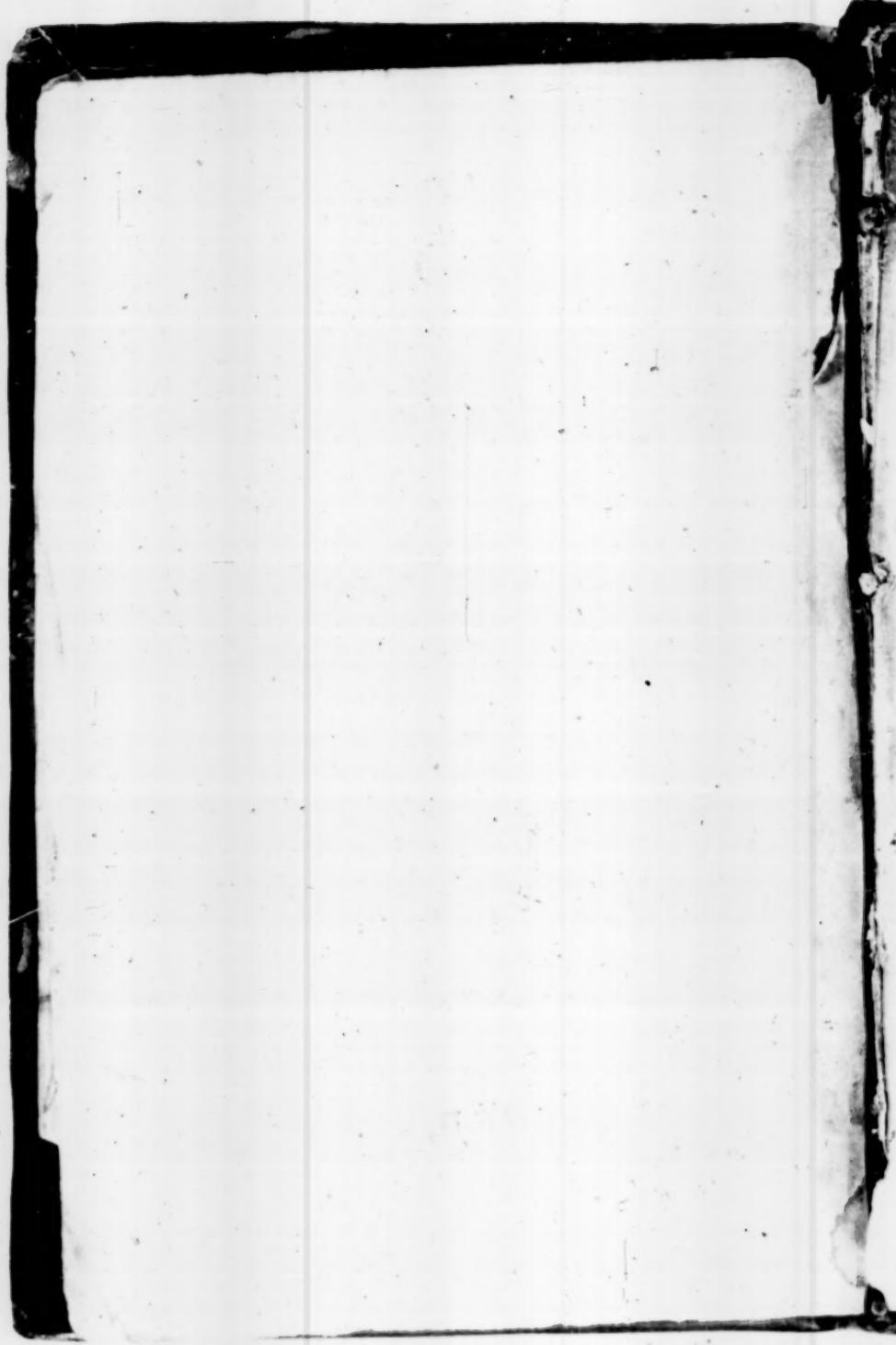
ISAIAH 62. 1.

For Sions sake, will I not hold my peace?



AT OXFORD;

Printed by Joseph Barnes. 1614.



TO THE RIGHT REVEREND FATHER IN
God the Lord Bishop
of CARLIL.

RIGHT REVEREND,



When I preached at
Carlil at the last
Assises, I made no
other account, but
that my sermon
should (like Aristoteles & Ephemeron) ^{Arist. de}
haue died the same bift. animal.
day that it tooke lib. 5. cap. 19

breath. Since which time I haue beeene in-
screated by diverse to make it common : to
whom I would not yeeld the least assent, as
doubting that their desires proceeded ra-
ther from affection towards the speaker, then
from a sound judgement of the things spo-
ken. But when I perceived how distastfull it
was to some, that beare Romishe hearts in
English breasts ; I resolved, as David did
when Micol mocked him for dancing before
the arke, to be yet more vile, by publishing
that unto their eies, which before was deli-
vered to their ears ; hoping that the more

it displeaseth them the better acceptance it
shall finde with the true Israelite. Which
now at length I haue effected. So that as be-
fore they heard it (or at least heard of it) so
now they may read it. And if I haue evill
spoken let th̄e beare witnessse of the evill,
but if I haue laid wel; why do they smite
me? It seems to th̄e a meere calumnyation to
say that there is no probability that a Pa-
pist shall live peaceably with vs, & performe
true and sincere obedience towardes our
Prince. To whom I might returne the short
answere of the Lacones to their adversary,
Si: if it were so, my speech was not to no pur-
pose, because not only rebels to the king, but
much more to God and his true worship and
service, are to be rooted out of a Christian
commonwealth. And if those bee worthy a
sharpe censure which agreeing wth vs in
the fundamentall points of Divinity, cannot
away with the carued worke of our tem-
ple, but cut it downe as it were with axes &
hammers; how much more those Sanballats
and Tobahis, that strike at the foundation
thereof, and say of it, as did the children of
Edom in the day of Ierusalem, down with
it, downe with it, even to the ground.

But I rather say, O si, I wif̄ it were so, &
that

that therewere no feare of danger by their
meanes and devises. But this I doth can-
not be effected, unlesse there be, I will not say
with the Oratour, a wal, but a sea betweene
them and vs. Till then there is as great pro-
bability of peace betweene vs as therewas
of old betweene the Catholikes and the No-
natiſts, the Orthodoxall and the Arians,
the Hebrewes and the Egyptians, the Iewes
and the Samaritans:

Immortale odium & nunquam fana-
bile vulnus.

And for true loialty, and faithful obedience
there is as great probability, as that the two
poles ſhall meeete. The King and the Pope
are two contrary masters none can truely
ſerue them both; Either he muſt hate the
one, and loue the other, or he muſt leane
to the one and diſpifie the other. The obe-
dience which either of them requires is ſo re-
pugnant, that they cannot lodge within one
breſt. This loialty which our adverſaries do
outwardly pretende is but equivocall, no
more true loialty, then a dead hand is a hand;
it wanteth the very forme and ſoule (if I may
ſo ſpeake) of true dutifulneſſe, which is to
perforine obedience voluntarily and with a
free heart for Gods cauſe, as to Christs in-

mediate Vicar over all persons within his
dominions. It is with some secret reservati-
on, till their primus motor, the man of sin,
upon whom their obedience depends, shall
sway them an other way: or rebus sic stantibus,
the state standing as it doth, & donec
publica bullæ executio fieri possit, vntill
they may haue power and strength to resist.
So that I may use the same words unto the

Aug. ep. 48. whiche Austin doth to the Rogatists, Sevi-
te vos nolle dicitis, ego non posse arbit-
ror; ita enim estis numero exigui, vt mo-
vete vos contra adversarias vobis multi-
itudines non audeatis, et si cupiatis. I speake
chiefly of such as are grounded in the prin-
ciples of Popish divinity, & take for current
whatsoever is stamped in Romes mint. As
for their ignorant followers I only give them
that censure, whiche S. Paul gives the Iews;
They haue the zeale of God, but not ac-
cording to knowledge, for they being
ignorant of the righteousnesse of God, &
going about to stablish their owne righ-
teousnes, haue not submitted themselues
to the righteousnesse of God.

I haue adventured to ioine with this an
other Sermon preached before upon a like
occasion (sofarre as I could gather it out of

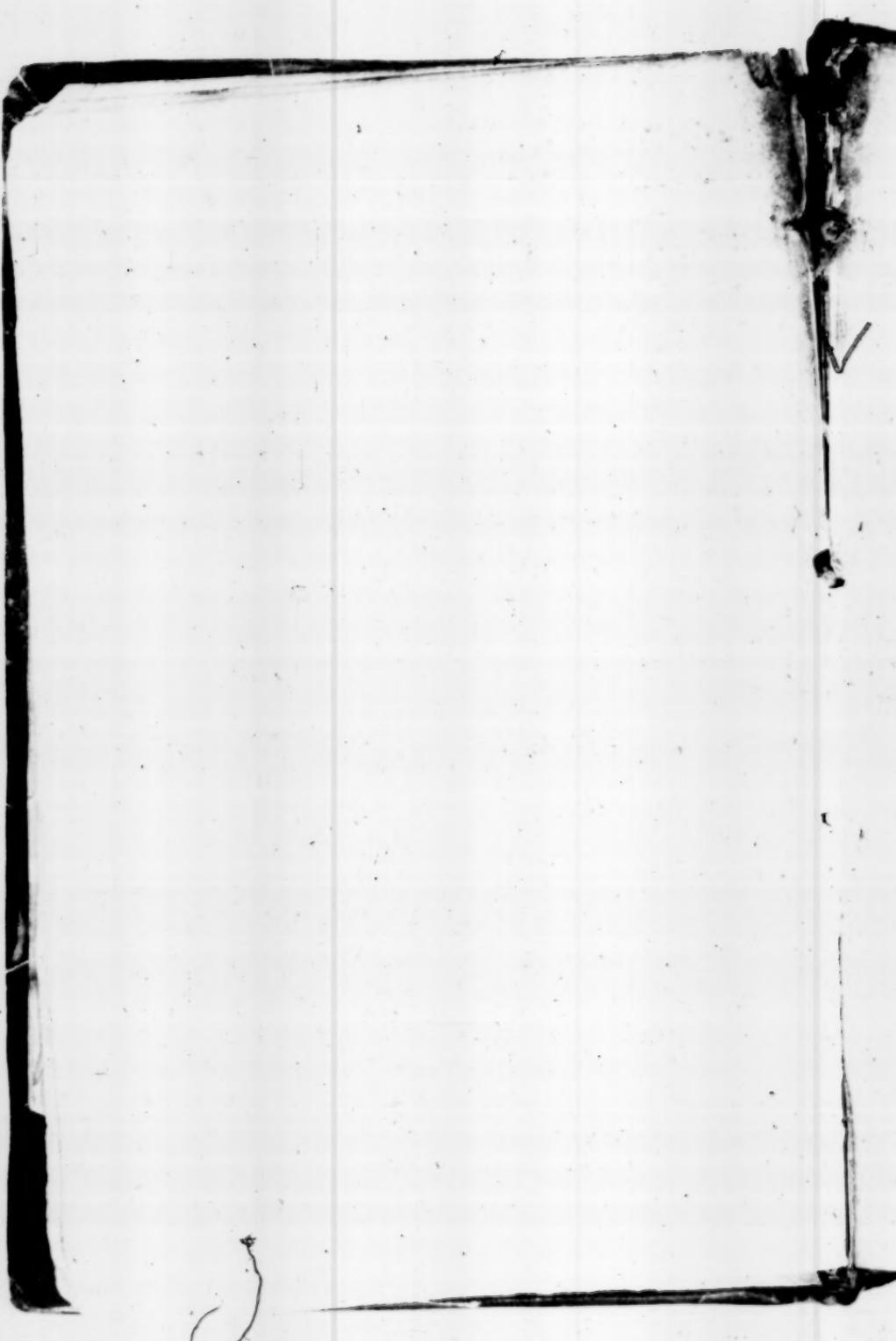
a few scattered papers flying abroad like Sy-
billa's leaves,

---rapidis Iudibria ventis.

Which I haue therather done, because my
experiēce these few years in the coutry, hath
taught me how commō those sins are which
I haue herein endeavoured to reprove. If
these my labours shall not bee distastfull, I
shall bee willing to goe forward in a greater
subiect. Howsoe ver they shall be taken, I
submit them to the censure of your Lord-
ship, and of everie indifferent Reader (not
counting what carping Momus can say a-
gainst the) in the words of iudicious Vives; *Lud. Vives*
Si quid dixi quod placeat, habeat lector in August. de
gratiam Deo propter me; si quid quod nō placeat, ignoscat mihi propter Deum *de Cœrit Dei*
& malè dictis det veniam propter bene *li. vlt. c. vlt.*
dicta; and of holy Austin in the conclusion
of his long discourse de Trinitate, Domine
Deus unus & trinitas, quæcunq; dixi de
tuo agnoscant & tui, si qua de meo & tu
ignosce & tui.

Your Lordships in Christ
to be commaunded

LANCELOT DAWES.





MATH. 26. 15.

What will yee giue me, and I will deli-
ver him vnto you?



haue elsewhere, in
a great and popu-
lous auditory, dis-
coursed of our Sa-
viours mildnes, &
humility, & of the
deceit and hypo-
crisie of the Iudas-
ses of these times,

from these words of our Saviour: *Iudas* Luk. 22. 48.
betrayest thou the son of man with a kisse?
Being commanded to supply this place,
I thought it not vnfit for this present oc-
cation, to looke backe into the storie of
our Saviours passion, & to seeke out the
cause of *Iudas* his cruell. and more then
hellish fact, in betraying his Master,
which I finde w: apped in the wordes al-
ready delivered vnto you.

These two questions, what wil yee giue

me? and what *shal I gine you?* be two evils
 at this day much reigning amongst men;
 which - though they may stand some-
 what vpon their antiquity, yet they haue
 little reaon to bragge of their petigree.
 For the one may be fathered vpon *Simō*
Magus, who offered to buy the gifts of
 the holy Ghost for mony : *What shall I*
gine you, that upon whomsoever I shall lay
my hands, he may receive the holy Ghost?
 the other vpon *Iudas the traitour*, who
 offered to sel the giver of the holy Ghost
 for a small summe of mony. *What will yee*
gine mee, and I will deliver him vnto yow?
 Both of the wicked, but the speech of *Iu-*
das the more hainous. Who not con-
 tented with that which he gat by stealth
 out of the bag which he bare, and being
 disappointed of a profit which he expec-
 ted, in regard that that boxe of oint-
 ment which hee purposed to haue sold,
 (that he might haue converted a good
 part thereof to his own proper vse,) was
 powred vpon our Saviours head : & per-
 ceiving our Saviour to defend the fact of
 the woman, anone hee goes out; and be-
 cause hee was frustrated of his hope of
 gaine by selling the ointment, he offers
 for

for a small summe of mony to sell the an-
ointed. *What will yee giue mee, and I wil
deliver him vnto you?* As if he shoulde have
said, I perceiue that yee are marveilous
desirous to apprehend my master, but yee
cannot easilie effect your purpose, by rea-
son of the people, which make such ac-
count of him, that perchace they would
make an vproare, if any open violence
should be offered vnto him: yet if yee wil
listn vnto me, and follow my counsell,
I wil quickly ease you of that care, vpon
this condition, that yee will afford mee
any reasonable reward for my paines; tel
me therefore before I go, what shall my
recompence bee, and I will undertake
without any tumult to deliver him into
your hands. In which wordes obserue
these two points, 1. *Iudas* his question,
what will yee giue mee? 2. His promise to
deliver his master, so that he may bee re-
warded: *and I will deliver him vnto you.*

In the question wee see, that though
Iudas was an Apostata, fallen from God,
and ledde by Satan to betray his master,
whom he litte esteemed, as appeares by
the price he sold him for; yea though hee
had a desire to make his master away,

least hee should afterward get knowe-
 ledge of his theft, yet hee will not betray
 him vntesse hee haue something for his
 paines. And therefore before he make a-
 ny promise of delivering him, hee cove-
 nanteth for a price : whence ariseth this
 note, that even the wicked, and reprobate
 will abstaine from horrible and grosse sinnes
 when there is no provocation offered, and
 when they see no end of committing them.
 There are in every sinne which is volun-
 tarily committed two causes. An inward
 impulsive mouing them ; and something
 which may haue the name of a final cause
 or else an external obiect, alluring them.
 The impulsive cause in *Iudas* was covet-
 ousnesse. The finall cause was to obtaine
 some mony. The impulsive cause kept it
 selfe close, and like a theefe, lurked in a
 corner, til a fit opportunitie was offered,
 and a reward was expected. As it was in
Iudas, so was it in *Achan*; no doubt but
Achan had giuen lodging to covetous-
 nesse before the overthrowe of *Jericho*:
 but then he had the opportunity offered
 him. He saw amongst the spoile a goodly
 Babylonish garment, and two hundred shil-
 kles of silver, & a wedge of gold, & because
 ke

he covetid them hee tooke them (contrarie
 to the Lords commandment) & bid them
 saue me: dſt of his tent. As it was in these
 two, so was it in Gehazi. I make no que-
 shion but an inordinate desire of hauing
 had possessed his heart before that *Naa-*
man the Syrian, came to his master, to be
 healed of his leprosie. But never such an
 opportunitie was offered, as was thē: for
 whē he saw *Naaman* offer his master some
 rich rewards for curing him, & his master
 absolutely refusing them, hee thought z.Kin.
 then was the golden occasiō offered him ^{20.}
 to satiate his greedy desires, & therefore
 postes after *Naaman* to get something of
 him. Wicked *Ahab* who (as the holy
 Ghost speaketh) sold himselfe to worke
 wickednesse, did not shedde the blood of
Nabor the Israelite, but to this ende,
 that hee might obtaine the vineyard
 which lay neere vnto his house. Now as
 it is in covetousnesse, so with other sins.
 And the reason is very plain: for though
 the vnderstandings of the wicked bee so
 darkned, that they call good evill, and evill
 good, sower sweet, and sweet sower; though Isa. 9.
 their appetites and affections bee so per-
 verted, that they swallow vp sinne with

greedinesse, & drinke iniquitie like wa-
ter: yet there is some reliques of the i-
mage of God in their vnderstanding,
whereby they haue a glimpeſe of good &
evill, which though it cannot moderate
the will, and affections from running in-
to sinne, yet it doth ſo farre forth bridle
them, as that they will not commit any
hainous impietie, but when ſome thing
is offered which puts as it were a vizard
vpon the obiect of the will, and makes it
chufe that which otherwise it wou'd re-
fuse. For the will by nature is alwaies ca-
ried vnto his proper obiect, which is
good, and abhorreth that which is evill.
So that when it chufeth evill, it is not as
it is a will, but as it is depraved, & as the
vnderstanding, which iudgeth of the ob-
iect, before the will choose or refuse it,
couteth that good which indeed is evill.

2.V.2.

3. Here two ſorts of men are to be cen-
ſured: the firſt is ſuch as think themſelves
ſufficiently excused for committing
any ſinne, if they can bring any occaſions,
or the allurements which haue mo-
ved them to commit it. The drunkard
will ſay that company hath drawne
him to forget himſelfe, and therefore hee
must

must bee pardoned. The adulterer will plead for himselfe, that his owne corrupt affectiō hath moved him, & that the citcū stances of time & place haue caused him, and therfore he must bee excused. But these ex-*u*ises are iuch, as that, if they would serue the turne, the wickedest reprobate vpon the face of the earth might be found not guilty. For might not *Iudas* haue pleaded for himselfe, that he would never haue betraied Christ, but that hee expected some rewarde from the high Priests? Might not *Ahab* haue sworne that hee woulde never haue sought *Naboths* blood, if it had not bin for his vineyardē which was so commodious for his house? Might not *Achan* haue avouched that he would never haue trāsgressed the Lords commandement by taking of the excommunicate thing, but that it so offered it selfe that he thought he might haue taken it, and none bin privy to it? Might not *Cain* haue excused the slaughter of his guiltlesse brother, that he woulde not haue killed him, if the Lord had not had a greater respect vnto *Abels* sacrifice, thē vnto his? It is true indeed, that such obiects may occurr, such inducemēts may

happen, as that the dearest of Gods children (which as long as they remaine in these houses of clay do tast too much of the old *Adam*) may thereby be led to commit grosse impieties. We know, that the feare of death mooved *Peter* to deny his Master. That idlenes, & the sight of Bathsheba, caused *David* to adultery: That *Lots* daughters brought their father to commit incest: That *Salomō* by his wifes was drawne to Idolatry: That the fear of the *Egyptians* made faithfull *Abraham* to distrust Gods providence, & to say that his wife was his sister. But this ionely shewes their imperfectiōs; it excuseth not their facts, that they had sundry provocatiōs to these sins. If *Peter* had thought that the feare that the Iews put him in, by reason of the great cruelty which they used against his master, might haue excused him for denying Christ, he might haue spared his teares. If occasion, and time, & place, might haue purchased a pardon for *David*, he would never haue been so vehement, and passionate, in confessing his fault, and craving a pardon for the same. And indeed this is the only course to be freed from Gods plagues, not to excuse
but

Mat. 26.

Psal. 51.1.

our sinnes, and say that such & such pro-
vocations brought vs to them: for so the
wickedest reprobate might be innocent;
but to humble our selues before the Ma-
iestie of God, and to confess our misery,
that he may receive vs to mercy.

¶ There is another sort of men which if
they comit not such iniquities as others do,
(either because their natures are not
so prone, and bent to those vices, or be-
cause such objectes and allurements are
wanting, as others haue had) will boast
(at least within themselves) that they haue
attained vnto a farre greater meASURE of
holinesse, then others, which by their na-
turall pronenesse, or some external cause,
are drawne to wickednes. But (alas) what
credit is it for the Scythians, that they
were no drunkards, whē they never gate
wine nor strong drinke? What commen-
dation for the olde *Germanes*, that they ~~Tacke~~
abstained from the vnlawfull companie
of women, whē by nature they were not
addicted to wantonnes? What credit is it
for a yong childe, or withered old man,
to abstaine from carnall pleasure, when
the heate of youth in the one is quelled,
& the other never knew what lust meant?

What

What grace for a weak spirited man, who was never moved with any excessiue anger, nor to be a murtherer? This is rather commendatiō worthy, if we shall abstain fro those vices to which our corrupt nature doth most propend: If the dutch can leaue his drunckenes, the Italian his lustfulnesse, the French his factiousnes, the Spaniard his hautinesse, the English his gluttony, & greedines: if the cholericke can lay aside his anger, and rashnesse; the phlegmaticke his sloath, & Idlenessse; the melancholike his hatred, & enviousnes; the sanguine his concupisence, and wantonnes; in a word, if Herod can be contented to part with *Herodias*, and every man his beloved sin, to which by nature he is most addicted.

When a certaine Physiognomer looking vpon *Socrates*, gatherit by his complexion that he was given to lust & wantonnesse, the people which knewe the continencie, and vertuous life of *Socrates*, mocked him as vnskillfull of his art, thinking that *Socrates* was not addicted to any such vice. But *Socrates* acknowledgēd the iudgement of the Physiognomer to be true, and confessed that by naturall

• gurall disposition hee was prone vnto it; thinking it a greater vertue to conquer, ana keepe vnder the corruptions of the flesh; then to keepe himself vnder, and within the bond of reason, when hee had nothing to draw him away. And yet this is lit:le worth, vnlesse it be at such time, when some externall meanes, and provocationes doe concirre , for bringing that into act, which depraued nature most affecteth. The drunkard will sometimes abstaine frō his beastlinesse:but it is whē he can get no wine. The oppresster from grinding , and grating the faces of the poort:but it is when hee lacks matter to worke vpon . The wanton from his pleasures:but it is when hee wants time, and place to effect his desires. The gluttō frō his excessiue eating : but it is in a dearth, or scarcitie, when he knowes not how to fill his paurch. It had beene praise worthy in *Judas* , if hauing a covetous minde, the high Priest had come vnto him , and offered him a large summe of mony, vpō this condition , that hee would haue betrayed his master;and he should haue replyed,as *Simon Peter* did to *Simon Magus*: *your mony perish with you, because yee
thinke*

A.8.256

thinke that the sonne of God may be bought
 for money. It is a good commendation
 which Tully gives to Murana, that
 living amongst the effeminate and
 luxurious Asians, hee was not infe-
 cted with their faultes. *Laus illi tribu-
 endae est, non quod Asiam viderat, sed*
quod in Asia continenter vixerat. And
~~Oris pro~~ ~~et~~ *Ulysses* deserues the name of a sober
 and temperate man, not because hee
 was so amongst the Grecians, but be-
 cause hee kept himselfe sober in *Cir-
 ces* cellar; where all his fellowes ex-
 cept *Eurylochus* were drunke. On the co-
 tra yit argueth weaknesse in *Anacharsis*
 the Scythian Philosopher (who vsed to
 say in commendation of his countrey
 that there were no ² Pipers in Scythia be-
 cause there were no vines) that falling into
 the company of some Cellar-knights
 which dranke for a wager, he tooke their
 part, and was first drunke vnder boord
 himselfe. The Lord, saith the Psalmist,
 trieth the righteous. Hee suffereth such
 obiects to bee offered vnto them, as may
 be allurements vnto sinne; that by refu-
 sing & forsaking thereof, they may make

A. iij. Post
 An. vii. lib. i.

Psal. 11.5.

be knowne to the world, to whom they belong. So was *Lot*'s righteousnes tried, not when hee dwelled with *Abraham*, but when hee was remoued to *Sodome*: which though it was for the pleaint-
nelle of the foyle like the garden of *E-
den*, yet for wickednesse and vnnaturall
vncleanenesse it surmounted hell it selfe.

And yet for all this it could not infect
righteous Lot, who dwelling amongst them,
from day to day vexed his righteous soule
by their unlawfull deeds. So was *Davids*
innocencie tried, not when he fled from
Saul, but when he found him asleepe and
might haue killed him. So likewise thou
declarest thy righteousnesse, not when
thou abstainest from such sinnes as thy
nature is averse from, or from such sinnes
as thy flesh is prone vnto, at such times
as fit meanes are wanting to accomplish
thy desire: but when thou abstainest
from such as thy flesh inwardly desireth,
and some externall provocation urgeth
and allureth thee vnto. Thou must,
when the high Priest offers thee a rich
reward, not be bribed to sell thy master.
With *Ulysses* thou must liue sober

2.Pet.3.8.

1.Sam.26.

at Cyrces table, with Lot thou maist persist honest amongst the Sodomites: otherwise if thou perswadest thy selfe, that thou dost well, if thou canst abstain from grosse sinnes, when there is no great inducement to perswade thee to act them; this is but *Iudas* his righteousness, who would not betray his master but in hope of reward, *what will ye gine me, and I will deliuere him vnto you?*

5 And so I come vnto the second generall part: wherein obserue 1. the perso delivering, 2. the action, deliver. 3. the partie delivered, him. 4. the parties to whom, *vnto you*. Of which before I particularly intreat we may from the promise as it hath reference vnto the questio, gather this conclusio. *That a covetous mind, setting all respects aside, will not be afraid to commit any sinne, so that hee may bee rewarded for his paines.*

Luk 22. 2. Luke and Iohn tell vs, that the Devill
Joh 13. 3. put it into the heart of *Iudas* to bettay his master. He put it not into the heart of Peter, or Iohn, or any other of the Disciples; why? because this *Philargyria*, had only taken root in *Iudas* his heart: the rest were not infected with this disease.
They

They were indeed weak, & feeble in the faith, and therefore Peter though he followed him afar off, & came into the high Priest's hall, yet a poore damsell did so shake the rock of his faith, that presently he denied him, the rest immediatly after he was taken forsooke him, and fled: but none of them did entertain any such suggestion as to betray him, saue *Iudas Iscariot*, who before was entangled with the chaynes & fetters of covetousnes. So true is it which the Apostle saith, *those that will be rich fall into snares and temptations of the devil*; for so the vulgar addeth ¹ Tim.6.4. Here then, if ever, the poets exclamation may haue place,

----*Quid non mortalia pectora cogis* *Aen. lib. 3.*
Auri sacra fames!---

What vice so scandalous; what thing so monstrous; what sinne to God & nature so odious, which the desire of mony will not cause a man to commit? A man betrayeth a man, a servant his master, a creature delivers his creator, the ^a sonne of perdition ^b the sonne of God; the Lord of life must bee put to death for a little mony. Well therefore doth the Apostle
tearme covetousnesse the roote of all evill.

For

^a Ioh.17.12

^b Matth.16.

16.

¹ Tim.6.10

For as al the lines of a circle do take their beginning from one middle point or cē-
 ter; so all other evils doe spring from this
 Gal. 5.19.
 20. fountaine. The workes of the flesh are ma-
 nifest (saith the Apostle) which are Idolatry, witchcraft, hatred, debate, emulations,
 wrath, contentions, seditions, heresies, envy,
 murther; I may adde lying, swearing, stea-
 ling, oppressing, whēce do they proceed.
 but from a covetous & insatiable heart?
 This is the wombe where they ordinari-
 ly are bred.

Prov.

---Lucrī bonus est odor ex re

Qualibet---Sueton. in
Vespasiano.

faith the Poet: alluding to the fact of Ve-
 spasian, in Suetonius, who gathered a taxe
 from some homely matters, and tolde his
 sonne Titus that it smelld as wel, as any
 other silver did. Be it gotten, by theft, ly-
 ing, stealing, swearing, forswearing, vnu-
 erie, oppression, what way so ever it bee
 gotten, (saith the covetous in his heart)

Tacit. hist. l.3 if it be gaine, it is wel gotten. Tacitus tells
 vs of a Roman knight, that killed his own
 brother, in hope to be rewarded for his
 paines. Histories are full of the like,
 which I will passe over with silence. I wil
 only instance in one of our owne coun-

try,

trie, (which me thinkes in all points, save
in the difference of the parties betrayed,
may be compared to this of *Judas*) I meane
Humphery Baniffr servant to the Duke of
Buckingham: whom the Duke had ten-
derly brought vp, and aboue all loued &
trusted, insomuch that being pursued by
K. *Richard* the third, hee hid himselfe in
Tanisters house, thinking it to bee the
only sanctuary, where he might safely re-
pose himselfe. But when K. *Richard* had
promised 1000 pounds to those that
would finde him out, the desire of gaine
so wrought with him, that prestely he be-
trayed his Lord & master into the kings
hands. As the fact was like to that of *Ju-
das*, so the punishment hath some resem-
blance with it. *Judas* though hee had no
bond for payment, yet he got the mony.
The high Priests proued better of their
promise then the King. *Judas* did not en- In the life
joy the mony, for he went out, and han- of Richard
ged himselfe. *Baniffr* was not executed, the 3 writ-
ten by Sir
but was shortly after for a murther con- Th. More.
demned: his sonne & heire became mad,
and died in a hogstie, his daughter was
infected with a leprosie, his second son
deformed of his limmes; his youngest

sonne drowned in a puddle.

6 By this wh ch hath been spoken, you see my conclusion plainly proved: that a covetous man, setting al respects aside, will not be afryd to commit any t ne, so that hee may bee rewarded for his paines. And how can it be otherwise? for hee is like a hunger-starved man which will doe any thing, so that he may satiate his appetite. Covetousnesse like the pie of hell, is never satisfied, and like the barren wombe, it never saith, I have enough.

Ovid. Fast. Quo plus sunt pota, plus fitiuntur aquæ.
110v. 30 15 the more blood the two daughters of the horseleech shal sucke, the more eagerly they cry out. gne. gne. This barren & dry earth is never satisfied with water; nec fitimpel-
lit, nisi causam obici. Nothing will content this dropsie, but that which more aug-
menteth the disease, as nothing will sa-
tisfie the fire, but that which more aug-
menteth the flame. Hee is like vnto him
that hath the *Caninus appetitus*, the more
he eateth the more he hungreth. Some
Physitians say that gold is good for him
that is in a consumption, but I never read
that it is good against a surfeit. But expe-
rience prooues it true that a gold-hun-
gring

gring man, doth not onely long for this mettall when he is in a con'umption, but farre more when hee hath taken a suifeit through abundance.

--- *conges, n pauper in auro est.*

The richer, the poorer: his mind hungereth as much for gold, as *Dionysius* his belly hūgied for flesh, who vſed to stand all the day in the shambles, & *quod emere re non potuerit, oculis devorabat.* That which he could not buy with his pennie, he devoured with his eies. And here that comes in my minde which *Herodotus* recordeth of *Alcmaeon* the *Athenian*, who because hee had kindly entertained the messengers which *Cræsus* sent to the ora, *Herod.lib.6.*

cle of Delphos: Cræsus sent for him and offered him asinuch gold as at one time he could beare out of his treasure house.

Alcmaeon not a little glad of the offer, prepared a large doublet with wide sleeues, a paire of breeches reaching downe to his heeles, both of them fitter for *Hercules* then for himselfe. This done he went to *Cræsus* his coffers, & first filled his breeches as full as hee could stuffe them, then his sleeues, and bosome, then glued as much as hee could to the haire

of his head, and beard, & then lastly stuf-
fed his mouth with as much as hee could
thrust in it, and so with much adoe, crept
out of the treasure house.

Application This sinne, as of all men it is to bee avoided, so especially of magistrats which
is magistrats sit at the sterne to dire & our shipp in this
glassie sea: and which are the pillars of
justice to support her battered fabricke,
Yee must not giue it the least welcome
in your hearts: but (like the wise travel-
ler) stoppe your eares at the songs of this
Syren, and not giue it the least attention
though it charme never so curringly.
You should haue eie like vnto *Lynceus*,
to giue into the bottom of the most deep
and abstruse contoversies. Now *hope of*
reward blindereth the eies of the wise: so
that as a blind man which hath a pearle
vpon his eies, cannot see his way, but stum-
bleth at every blocke, and falleth head-
long into every pit: right so if you shall
haue this rich pearle (this peale of ri-
ches) before your eies, you can never
tread right in the way of truth. The eie,
or any facultie of the sensuall, or in esse-
ntiall part, if it bee busied about any one
object neglecteth the rest: & if your eies
be

bee exercised about this obiect, it will
make you negligent in publike affaires.

Intus apparens prohibet alienum: if the spe- A. i. 3. de ani-
ma lib. 3.

eres of gold poffeſſe your heartes, there

will be no roome for iuſtice to lodge in

them. For theſe two bee *absam, non bene*

conveniunt nec in una ſede moratur. They

can no more lodge within the ſame breaſt

then light with darkneſſe, the arke with

Dagon, God with Mimon. It was Ce-

ſars ſaying, borrowed from *Euripides* in

his *Phœniss.*: *If iuſtice muſt be broken, it* cic. lib. 3.

muſt be for raiſing. But hee might more *offe.*

truely haue ſaid, *for gaining.* For gold

could never away with iuſtice, & there-

fore the Poets ſaine, that whengold firſt

began to be digged out of the earth, iu-

ſtice durſt tary no longer, but preſently

fled into heaven. Therefor: *Iethro* descri-

bing the qual tie of a good iudge, ſaith

that he muſt deale iuſtly or truely, & the

he addes, as it were by way of explicatio-

for the better underſtanding of the for-

mer word, that he muſt hate covetonouſeſſe:

as if he had ſaid, if he be a covetous, and

gold-thriſting man he cannot bee a true

and iuſt dealer. And to this purpose *Da-*

vid prayeth, *Pl. 119.* that the *Lord* would

*encline his heart to his testimonies, & not
to covetousnesse.*

To lawyers 7 Now as this insatiable desire of gain,
is not to sit on the bench with the judge,
so is it not to plead at the barre with the
counsellor, which with the keye of know-
ledge is to unlock the secrets of the law,
and with a skilfull, & expert hand, to vn-
tie the knots of hard and difficult questi-
ons. It will make him Phatisee-like to
straine a Gnat, and to swallow a Camell;
to tythe mint, and cummin, & to let passe
judgement and fidelity, it will make his
tongue play fast and loose with justice ~~at~~
its pleasure. A golden keye comonly o-
pens a wrong locke. *Analogexte, nihil
pollet quævis oratio.* When *Pluto* speaks
Plato may holde his hande on his mouth
like *Harpocrates* the *Egyptian* God, & say
nothing. It is a great comedation which

*Decras l. i. Tullie giues vnto a Lawyer: The mouth of
a Lawyer is an oracle for the whole citie.*

But if this mouth bee once corrupted
with gold it will proue like the oracle of
Delphos, of which *Demosthenes* complai-
ned in his time, that it did *ειπεν τοις ζευς*,
vin. lib. 2. speake nothing but what Philip, which
gave it a double fee would haue it to say.

And

And such an oracle Demosthenes himselfe *Ant. Gell. 13*
 sometime proved : who being feed to *cap 9.*
 plead a cause , & immediatly after recei-
 ving a large summe of mony of the other
 party for holding his peace, the next day
 comes into the court in a rug-gowne, ha-
 ving his necke , & iawes all muffled with
 furres, and warme cloathes, and told the
 judges he was troubled with a *squinancie*
 that he could not speake. Whervpon one
 that perceived his disease, said that it was
 not a colde , but gold that hindered his
 speech *βάσις ιατρία*, an Oxe, I warrant
 you, was in his tongue. The *Athenian*
 coine which was stamped with the form
 of an Ox had bunged vp his mouth, no
 marvaile if he was speechlesse.

8 But especially this sin is to bee avoi-
 ded of you that are witnessses, and iurers, *3. Tomis.*
 which are the one by testifying the other *witnesses and*
 by examining the trueth to make a finall *iurors*
 decision of controversies. If you shall en-
 tertaine any such thought as to saie with
Iudas, *What will yee giue me?* yee shall be
 sure to finde some *Simon Magus* ready to
 say? *What shall I giue you?* Falsity and ly-
 ing haue ever bin the handmaides to co-
 vetousnesse. And therfore when the Pro-

Ier.6.13. phet Ieremie complaineth, that from the least to the greatest they were al given to covetousnes, it must needs be true which he addeth in the next words, that from the Prophet evē unto the Priest they all dealt falsly. As Judas was hereby moved to betray his master, so were the fouldiers perswaded to lie, and falsely to forsware themselves, that his disciples stole him awaie when they were asleepe; and that most palpably too. For if they were asleepe how knew they that it was his disciples, and if they knew that it was his disciples, how were they asleepe?

2.Pet.2.15 9 Follow not then the waies of Balaam the sonne of Bosor which loned the wages of unrighteousnes. Only herein ye must keep his resolution, not for an housefull of silver and gold to goe beyond the worde of truth to say lesse or more. Equivocations and manifold reservations which the Papists make such reckoning off, are the ready waie to renew that old tohu, and bohu, to make a chaoſ and confusion of all things, to mixe light and darknes, truth & faſhion, heaven and hell togither. Whoſoever ſhal for filthy lucre ſake, either wittingly coealte part of the truth, or adde any thing there-

Num.24.13

Gen.1.

*

thereto, and thereby turne the truth into
a ly. I say vnto you that an vntruly birth Eec 6 3.
is better then bee. And better it were for
him vntelle he repente, that a milstone were Mat. 18 6,
put about his necke, and that he were drow-
ned in the deepe of the sea.

10 To end this point, let me speake vni- 4 To all.
to you al in the words of our Saviour, be- Luk 12 13.
ware of covetousnes, & with the Apostle, Eph 5 3.
let it not be once named amongst you. But if
ye wil needs be covetous, covet spirituall
things: set not your heartes on the things
that are below, but on the things that are
aboue. Covet that which wil satiate your
hearts, and that is nothing in this world.
For the hart is triangular, and the world
is round, and a round body cannot fill a
triangle, but there will remaine in the
emptie corners: no more can the whole
world fill the three corners of an heart,
nor any thing saue he which is three, and
one, God blessed for evermore. *Inquietus
est cor nostrum O Deus postquam recessi-
mus a te donec revertamur ad te,* saith Au-
stine, O God our heart is never contented
when we turne from thee, till we returne
to thee. Oh then as your hearts are, so let
your hearts desire bee; that is, the Basis

or broader part vpward toward heaven,
and heavenly things, & the conuex or nar-
row point towardes earth and earthly
things. Use not your riches as *Anachar-*
sis said the *Athenians* did their money:

*Plut. de pro-
fect virt.
sest.*

Nummis ad numerandum, onely to count
it over, & then to coset it vp. In ioy the
but ioy not immoderately in them, know-
ing this that yee are not owners, but on-
ly vters of the things that yee possess.
Alas why should a man, which is a little
world of himselfe, a man whose conver-
sation shold be in heaven, bee wedded
to these base, and vile excrements of the
earth? they deserue no better name. For
what I pray you is the best gold, but a
congealed vapour? and the greatest pos-
sessions but to much earth? and the finest
silke, but excrements of fillie wormes,
which liue but two or three months? So-
2. Kings. 10. *lomo* had as much experience in them as
37. any man that ever lived. For hee gaue in
Ierusalem silver as stones, & Cedar trees, as
the wild fig-trees that grow abundantly in
the plaines, yet in his old age, when hee
became a preacher, and repented him of
his former life, he tooke such small com-
fort in this transitory trash, that in the
be-

beginning of Ecclesiastes, hee tooke this
for his text, *Vanitie of vanities*, and all is Eccles. i. 2
but vaniti: and if they be weighed in the
balance of the Sanctuary, they wil want
of weight. *They are altogether vanitie*,
nay they are lighter then vanitie it selfe.
Let vs then to loue them, as that we care
not to leave them: and in all things, *see Philip. 4.12*
vs learne both to be hurygry, and to bee full,
and to abound, and to haue want: accoun-
ting all things, *but losse, and droffe, and*
dung, that wee may winne Christ. Which
Iudas for the desire of a little mony pro-
misieth to deliver vnto the high Priest: *I*
will deliver him vnto you. And to I come
to the particulars of the second generall
branch of my text.

¶ 1 And first wee are to begin with the
Person delivering, and that is *Iudas*, no
Saducee, nor *Pharisee* which oppugned
his doctrine, no professed enimie which
openly sought his destruction, but an A-
postle, one of the twelue which hee had
chosen vnto himselfe, and sent abroad to
preach the Gospell, and to cast out Di-
vels, and to heale the sicke. Hence I infer
this conclusion: *that no calling is so holy*
but that it hath some wicked imps, & dis-

scms

sembling hypocrites (which though for a space they may deceaue the world with a wizard of holinesse, yet time will unmaske and shew them in their owne colours) intermixed with true professors. A conclusion which if the instances of our time could not make good, the premises of all former ages do abundantly demonstrate it.

Gen 4.

When as yet our first parents had no more children then *Cain* and *Abel*, the elder of these two, the first that euer was borne of a woman, the heire apparent of the whole world, was an Apostata: his hypocrisy was disclosed in killing his brother. When the whole Church was compinged within the sides of one arke, all were not sheepe that were in this little fold, for --- *Nat lupus inter eves,*

Gen. 7.

there swamme one wolfe among these sheepe. As there was a *Sem* which was elected; so was there a *Cham* which was rejected: his apostatise declared in mocking his father. Of the same father (even of him, who was the father of the faulfull) there came an *Ishmael*, as wel as an *Isaac*;

Gen. 16.

of the same mother (even at one and the selfe same birth) came an *Esan*, as well as *Jacob*. The same kingdome had as well

Rom 4. 16.

Gen. 25. 24

a *Saul*, as a *David*: the same place a *Barnabas*, and a *Barnabas*, the same professio
 a *Cephas*, and a *Caiphas*, a *Iude*, & a *Iude*:
 and as it was, so it shall ever bee till the
 sonne of man come in the glory of his
 kingdome, as longe as the nett swims
 in the salt sea of this world, till it bee
 brought to land, it shall containe both
 good & bad fishes. Till the reapers come
 there must growe wheat and tares toge-
 ther in this field: till the shepheard come
 there must bee sheepe and goates in this
 fold. This great house till it be builded a ^{2. Tim. 2.}
 new, must containe *vessels of honour*, and ^{20.}
vessels of dishonour: the gold must be mixt
 ed with the drossie, till the great and ter-
 rible fire come to separate them. In this
 floore the wheat shall bee mingled with
 the chaffe, till the Lord come with his fan
 in his hand to winnow it, and shall blow
 the chaffe, and scatter it away from the ^{Psal. 8.}
 face of the earth.

The reasons hereof first respect the wick-
 ed, & that is to make them more inexcu- ^{Reasons.}
 sable, in that conversing with the god-
 ly they doe not learn godlines: but as those
 which walke in the sunne, though they
 change their outward colour, yet they

stil retaine their inward nature, so these though they receiue an outward tincture of godlines, yet they stil keepe their inward corruption. Hereupon it is that *Co-razin* and *Bethsaida* are more inexcus-

Mat. 11. 21. *Mat. 12. 41.* *Tyrus* and *Sidon*: that the men of

Ninive, & the Queene of the South shall arise against the Jewes and shall condemne

Mat. 11. 23 them: that it shall be better for them of *Sodome* in the day of iudgment, then for *Ca- pernaum*.

2 The lord by this meanes effecteth the conversion of soe, which are not yet cal- led. For as the *Aramits*, by walking with the Prophet, were at vnawares brought to *Samaria*: so many who are not as yet called by walking with the righteous, are catched at vnawares, and brought to Christ's sheepfold.

3 The lord doth hereby exercise his children and keepes them still fighting, wheras otherwise they would be readie to fall a sleepe in the cradle of carnall se- curitie. The coldnes of devotion, that is in the worldlings, doth by an *Antiperistasis* oftentimes stir vp the heat of zeal in Gods children. While the wind strives to blow out the fire it encreaseth the flame, and while

while the wicked doe indeavour to consume the heat of zeale in Gods childien, and to make them as cold as they themselves a:e, they often blow it vp, & make it farre greater then it was before.

I told you before what *Tully* saith of *Muræna*, that his chastity was more seen in living amongst the effeminate *Asians*, then ever it was at *Rome*. And I am sure *Lots* continencie did farre more appeare when hee lived amongst the *Sodomites*, then when he was in the mountain with his two daughters. If Gods children should haue none but such as *Moses*, and *Elias* to converse with them, they would say as *Peter* did vnto Christ, when hee was transfigured vpon the mountaine, *Gen.19:*
Master it is good for vs to be here: let vs
here(vpon this mountaine) build vs ta-
bernacles. They would never say with the
Psalmist: Lord who shall dwell in thy Ta- *Mark.9.9;*
bernacle, and who shall rest vpon thy moun-
taine? Whereas now being vexed with
these Cananites that dwell amongst the, *Psal.13.8;*
and are thornes in their sides, and pricks in *num.33.52;*
their eies: they are wearie of the earthly
Canaan, & long for another, which flows
eth with better things then milke & ho-
nie.

nie. They cry out as *Rebecca* when shee
felt the two twinnes struggling in her
Gen.25.22 wombe: if it be so, why are we thus?

2. vse. 32 To leauue then the conclusion, and
to come to some application therof. Are
the wicked intermixed with true & zeal-
ious professours? What shall we then say
to the old *Donatists*, and the *Brownists*,
and *Anabaptists*, which separate them-
selues from the true Church, & say with
those in the Prophet, *Come not neere vs*
for we are holier then ye? Me thinks I may

Saints hist. lay vnto them as *Constantine* said to *Ace.*
Eccles lib.1. *sins a Novatian Bishop:* Let them make
cap.7. a ladder for themselues to ascend into
heavē, here is no place for them on earth,
as long as this world shall last, the Lords
wheatē shall growe vp with the tares.

Mat.13.39 Christ hath ipoken it, and Christ is truth,
Sic in illa if there bee in them any charitie, they will
charitas & assent to this veritie: yea but light hath
concordant no communion with darknesse, nor bit-
venante ternesse with honie, nor life with death,
Aus. nor the vnbeleuer with the infidell. It is
Cor.2.6. the obiection of *Petilian* the *Donatist* a-
gainst *Austin*. But his answer is, that whē
they eschew the darknesse, they forsake
the light: when they flee from death they
flee

flee from life al'o. Attendis Zizania per mundum , & triticum non attendis,cum per totum utraque sint iussi: crescere ? attendis semen maligni, quod ad finem messis separabitur; & non attendis semen Abrahe, in quo benedicuntur omnes gentes ? Dost thou marke the darnell, & dost thou not remember the wheat? Dost thou thinke vpon the seed of the serpent, whose head shall be crushed;and dost thou not think vpon the seed of Abraham , in whom all the nations of the earth shall be blessed? when thou fleest from the chaffe , thou forsakes the good wheat, which is mingled with it. When thou separatest thy selfe from the seed of the wicked , thou seperatest thy selfe from the seede of Abraham. When thou thus dividest thy selfe from the hypocrits, that are in the true Church , thou cuttest thy selfe from the Church, and a member taken fro the whole must needs perish. If thou wilt thinke vpon this with that heedfullnesse that thou shouldest, thou wilt not forsake the greene pastures of the Lord , that are besides the waters of comfort , because of Psal. 23rd the goats;nor leaue Gods house , because of the vessels of dishonour; nor runne out

of the lords floore , because of the chaffe; nor separate thy selfe from the wheat, because of the tares , which shall at length be bound in a bundle, and cast into the fire; nor burst the vnitie of the Lords net, because of the bad fish, which swimme in it, (which, when the net is brought to land, shal be cast away:) but as a Father speaks

Aug lib. 3.

contra litt.

Petil. cap. 3.

tolerare potius propter bonos cōmixtionem malorum, quam violare propter malos charitatem bonorum; rather for the good to tolerate the bad, then for the bad to forsake the good.

2. Vse.

Psal. 1. 12.

2. Cor. 5. 10.

But before I leaue this point , I must giue thee this lesson (and I beseech thee marke it well) though of necessitie thou must liue amongst the vngodly, yet thou must not walke in the counsell of the vngodly, much lesse stand in the way of sinners, & least of all, sit down in the seat of the scornfull. Though thou dwell among wolues, thou must not *ululare cum lupis*, howle with the wolues: though thou accompany with the fornicators of this world, and with the covetous , and with extortio-
ners, & with Idolaters, (for else thou must goe out of this world) yet be not partaker with them in their sinnes , least thou bee

par-

partaker with them in their punishments.
 Though a corporall separation cannot
 bee had, yet in spirit thou must separate
 thy selfe : for let every one that calleth on ^{2. Tim 2.19}
the name of the Lord, separate himselfe frō
iniquitie. Thou seest what is thy lot, if
 not with *Lot*, to dwell with *Sodomites*: or
 with *Naaman*, to be amongst the *Ara-*
mites: or with *Ioseph* to liue amongst the
Egyptians; if thou canst not say with *Da-*
vid, *Woe is mee that I am constrained to Ps.120 5.*
dwell in Meshech, and to haue mine abode
in the tents of Kedur: Yet maist thou say
 with *Esay*, *Woe is mee, for I dwell in the Is.6.9.*
midst of a people of polluted lipps. With
 Christ and his Apostles, thou must con-
 verse with a *Iudas*: with the *Hebreves*,
 thou must liue with the *Cananites*: with
 the Spouse in the Canticles, thou must
 bee as an apple tree amongst the wild trees *Cant.2.2,3*
 of the forrest , or as a lile amongst the
 thornes. Let not these wild trees, which
 are moued with every blast of winde, by
 the shaking of their boughs beat downe
 thy fruit, and though the thornes pricke
 thee, yet keepe still a lilies beautie. Thou
 must touch pitch, but beware of being
 defiled with it. Thou must walke vpon

coales , beware of burning thy feete :
 though thou lie among the pots, among
 the washpots of the Lord (as ^o Moab is
 • Ps. 103.9. called) amongst the vessels of dishonour
 that are kept for the day of wrath , yet
 PI. 67. 13. must thou be as the wings of a dove , that
is covered with silver wings , and her feathers like gold. Be not like the Apothecarie , that carrieth the simel of his shop about with him, nor like the river Jordan , which dooleth his sweet waters in the lake Asphaltites . But like the fish in the salt sea, which still retajne their freshnes; passe through the brinish Ocean of this world, as Arethusa doth vnder the Sicilian sea,

[¶] Virg. Eclog. *Doris amara suam non intermisceat undā.*

[¶] In a word, though thou canst not wholly separate thy selfe from the workers of darknesse, yet have no fellowship with the unfruitfull workes of darknesse , but even reproue them rather. Nay from such works, as much as thou maist lawfully , separate thy selfe: for thou wilt in time ioy in the latter, if thou long enjoy the former, it is a matter of some difficultie to bee continually handling pitch, and birdlime, and
 Eph. 5. 11. [¶] to haue none cleaue to thy hands . ^a Aris. stotis

^a Aris. Met. N. 1. cap. 2. to haue none cleaue to thy hands . ^a Aris. stotis

Plotie noteth it of his master *Plato*, that
conversing long with the *Pythagorians*,
hee learned from them many erroneous
opinions, which afterward he stily main-
tained.^b *Alexander* by conversing with
the effeminate *Perians*, and ^c *Annibal* ^d *Liv. dea.*
by living in *Capua*, did abate so much of ^e *Sagittarius* ^f *lib. 3.*
their former valour, that it was doubted
whether they were the same mē they had
beene before. ^d *Julian*, in profession some-
times a Christian, by conversing with *Li-*
banus, and *Maximus*, became an Apo-
stata. To goe no further with the exam-
ples of heathen men, you knowe that *Io-*
seph living in *Pharaohs* Court, began to
sweare ^e by the life of *Pharaoh*. And the ^e *Ge* ^f *42.1.*
Hebrewes dwelling among the Idola-
trous *Egyptians* (which ^f worshipped an ^f *Herod. l.*
oxe) dia meetly well imitate them, for
they ^g worshipped a calfe. And pitching ^g *Exod. 3.*
for a time in the plane of *Mosib*, they sa-
crificed to *Baal Peor*, and ate the offerings ^g *Numb. 25*
of the dead. An infected sheepe will soon-
er spoile a whole flocke, then a whole
flocke will cure an infected sheepe. It
is no hard matter to change wine into
vineger, but to turn vineger, or to chāge
water into wine,

Hoc opus, hic labor est.

This is such a miracle as will never bee wrought, unless Iesus be at the feast. It is an easie matter to bee infected with the plague of sin, if thou remoue out of the fresh aire into the company of contagious persons. And though thou be regenerate, & the old man hath got his deadly wond, yet is there a sympathy betweene thee, & the wicked. Thy affections are like tindar, ready to kindle with every sparkle, that the wicked shal strike in them. And sinne once kindled is like wilde fire, it will not be quenched with every kinde of water. This poison perhaps wil not be perceived, at the first, yet, like the biting of a madde dogge, it will never cease infecting thy blood till it come at thy hart. Beware the
of dogs. Avoid (as much as is possible) such contagious places, as are dangerous to infect, and keepe thy selfe in the fresh aire, where the spirit, that quickneth, doth blow. But whereas thou canst not wholly avoid the company of sinners (for as before was said, the good and bad fish swynn togither in Gods net) avoid their sinnes. Harken vnto Solomon, *My sonne, if sinners entice thee, consent thou not. My sonne*

Philip. 3.2.

*Prov. 1.10.
11.*

jonne, walke not thou in the way with them,
 refraine thy foot from their path; but con-
 trarywise when they entice thee to evill,
 periwade them vnto that which is good.
 Be to thē, as Noah was to the old world,
 a preacher of righteousness; as Lot was to ^{2 Pet 2. 10.}
 the Sodomites, who dwelling amongst them
 vexed his soule with their unlawfull deeds;
 as Christ was to the woman of Samaria, ^{Ioh 4.}
 who by desiring of the water of Ia-
 cobs well to quench his thirst, brought
 her to desire the water of life, wherof who
 soever drinketh shall never more thirst;
 and as he was with Publicanes and sin-
 ners, who refused not to goe to their cor-
 porall banquets, that he might feed them
 with spirituall foode; as John was with
 the Pharisees & Saducees, who preached ^{Mat. 3.}
 vnto them faith and repentance; and as
 Paul was amongst the idolatrous ^{A. D. 17. 23.}
 Arbe-
 niars, who went with thē, through their
 idolatrous temples, and red the titles and
 inscriptions written vpō their altars, but
 to this end, to take a text, and argument
 thence, to perswade them to the worship
 of the true God.

So much of the person delivering. The
 action followeth, (*deliver.*)

Deliver.] § 3 Treason is a sinne so odious, that e-
ven the heathen which were guided, but
with a glimpse of natures light, howe-
ver, sometimes for their own advantage,
they approved the fact, yet they coulde
never away with the author of it. It was
Augustus his saying of *Rimontalchus* the
king of *Trace*, which vanted himselfe for
the betraying of *Antonie*: *τελεσθαι φαντασίας δ' οὐχ επιτρέπω*. I may loue the treason
but I hate the traitour. And it was the say-
ing of *Antigonus*: *Proditores tantisper a-
modo dum produnt, ast ubi prodiderint odi*. I
loue a traitour whē he cōmits the treason,
but when he hath done it, I detest him.
These speeches, though plausible at the
first, argue corruptiō in the speakers. For
if the traitour be evill, surely the treason
cannot be good. The old *Romanes* could
abide neither. For when *Pyrrhus* his phy-
sitiā, seeking to gratifie the *Romāes*, pro-
mised to giue his master poison, the *Ro-
manes* made *Pyrrhus* acquainted with it,
& willed him to look vnto himselfe. And
when the schoolemaster of the *Phalasci-
des* childrē offered to betray those which
were committed to him, to *Camillus* his
hand: *Camillus* sent them backe againe,
and

and made his own schollers to beat him.

This fact, of it selfe so hainous, is further aggravated by the person betrayed. If *Iudas* had betrayed one of his fellows, the sin had bin horrible: but he makes it farre worse, he betrayeth his master. He goes yet further, for (behold whither mā doth fal, if the spirit of God do not directe *unto you* his steps) he delivereth him into the hāds *Luk.1.71.* of his hatefull enimies, *who came to deliver vs from our enimies and from the hāds of all that hate vs.* He delivereth him to death, who came to restore vs, that were dead in our sinnes, to life; who to satisfie for our hunting after vanities, was himselfe hunted like a *Pelican in the wildernes*; to satisfie for our carnall, and sensuall pleasures, left the bosome of his father with whom is fulnesse of delights, and at whose right hād is pleasure forevermore: to satisfie for our pride, humbled himselfe and tooke upon him the forme of a servant: *Phil.1.7.* to answeare for our gluttony, tasted gall, and vineger; to answer for our covetousnes, paid not gold, nor silver, but the ransom of his owne blood. These things I do but point at, having discoursed of the elsewhere, when I handled our Saviours milde

milde speech vnto *Iudas*, when he went to betray him. Therefore I passe them oyer, & come to apply this fact vnto these present times.

14 *Iudas* is dead, and al men cry, sic vp. on him, and say that it if they had bin in *Iudas* his daies, they would not haue bin partners with him in the blood of our Saviour. And so said the old *Pharisees*, if they had bin in the daies of their fathers, they would not haue bin partners with

Mat. 23.30. them in the blood of the Prophets. And yet they fulfilled, nay they exceeded the measure of their fathers wickednes. And now adaiers howsoever many will build the tombes of the Prophets, and garnish the sepulchers of the righteous, yet wee haue *Iudasses*, which wil betray Christ vnto the high Priests. I cannot reckē thē al, but there are 2. *transgessors*, nay 4. which I cannot passe over. 1. the *sacrilegious Churchrobber*, 2. the *grinding oppressor*. 3. the *close briber*. 4. the *deceitfull lawyer*. Al these do their best (nay their worst) to betray Christ, if not in his person, yet in his members, into the hands of the hellish *Caiphas*. And me thinks they do somewhat resemble those 4. great plagues mentioned in

the

the 1. of *Joel*: which were: the Caterpillers, the Locust, the Cankerworme & the grashopper. The Caterpillar eats the first fruits when they are in setting. To him I compare the Church-robbere, which liues of the first fruits & tithes, which by the law are due to God. The Locust (as Naturalists describe him) is a great flie, which lieth vpon the Iesse, and with no difficulty can burst a spide: s webbe, wherein the smaller flies are quickly catched. To him I compare the oppressour, which devours his inferiours, and will with no lesse difficulty passe through those good statutes that are made against him, then a great Locust will burst through a spiders web. The Canker-worme doth secretly thau off the tender barks of hearbs & trees before he can be perceived. To him may be likened the briber, which doth so closely cary himselfe, that none can perceiue him, but the plant which he feeds vpon. The Grashopper hath a chirping voice to allure a man after him, but yet so nimble is his motion, that he which followeth him shall scarcely finde him. Like to it, is the deceitfull lawyer, which with faire promises, and sugered hopes, draws his clients

ents after him; but so nimblē hee hops vp
and downe, for his owne advantage, that
ye shall perhaps not finde him twise in
one tune, insomuch that ye shal be worse
resolved in the end, then ye were in the
beginning. These 4. lie as heavy vpon our
land, as those 4. plagues did vpon Judah;
so that wee may say, *that which is left by*
the Locust, the grasshopper hath eaten, and
the residue of the grasshopper, bath the can-
kerworme eaten, and the residue of the can-
kerworme bath the caterpiller eaten. Before
I begin to speake of these in particu-
ler, let me vse the Apostles protestation.
I say the truth in Christ Iesus, I ly not, my cō-
Rom. 9. 1. science bearing me witnes in the holy ghost.

I do not secke the disgrace of any parti-
cular, it is the truths cause, and Gods
cause that moveth me to speake (and let
my tongue cleave to the rooſe of my
mouth when I ſhal be afraid to discharge
a good conſcience in Gods behalfe.) If
then my muſicke ſeeme harsh, & vnpheal-
ſant in the eares of any that heare me, I
would haue the to know thus much, that
the ſtrings vpon which a I am to play are
farre out of tune. If any man ſhall finde
himſelfe wounded with my ſpeech, I ſay
vnto

unto him as our Saviour did to the adul-
teresse, *Hath no man condemned thee? nei-*
ther do I condemn thee; yet I adde with
John, if thine owne heart do condemnē thee, ^{Ioh. 8.10.}
God is greater then thy heart and knoweth ^{11.} *all things, & therfore I dismisse thee with* ^{I. Joh. 3. 20.}
that speach of Christ to the impotent man:
go thy way, and sinne no more, least a worse ^{Ioh. 5. 14.}
thing happen unto thee. Now to the par-
ticulars.

15 In the first place come the *Simoni-*
acall patrons, the heires and eldest sons
of *Iudas*, the *caterpillers* of our church, &
the notablest theeues in all our lande.
Which will not part with that portion
which is due vnto the sons of *Levi*, and
which is committed vnto them, as the gol-
den apple was vnto *Paris*, with this mot-
to engraven vpon it, *detur digniori*, let the
most worthy haue it, vnlesse with *Iudas*
they covenāt for a price before hand. Let
a mans gifts of minde bee never so good,
yet if he bring no gifts in hand; let his
care, and industry, and learning be never
so rare, & extraordinary, yet if he do not
speake with the tongue of men, & *angels*
yea arke-angels, he shall haue little hope
to prevale in his suit. He that wil insinu-

ate himselfe into their favors, must come, as *Jupiter* came into *Danaes* lap, per *impluvium*, secretly in at the chimney top, (not i[n] at the dore) and he must come as *Jupiter* then came, in a shower of gold. This is the way, this is the best meanes to effect his desire: for he that is as blockish and stupid, as *Philips Asse* in *Plutarch*, if he bee loaden with gold (with that asse) oh he is a man of excellent gifts, of rare endowments, no exception must keepe him backe; that which hee wants in learning, he hath it in simplicity: as if it were

Mat. 10.16. *simplicitas Aſinina, & not simplicitas columbinus*, which the Lord would haue in his ministeris. And what if he lacke *Lathine*? he hath gold enough, & that is a far more pretious mettal. But if this way wil not hold, then they will take another course, they will act the parts of *Ananias* and *Saphira* & keepe backe part of that possession, which they should voluntari-
ly lay downe at the *Apostles* feete. There

Act. 4.32: must be an exception in the general rule, a reservation of their owne tithes, a limitatio[n] of such a towneſhip, or ſuch a field. Or they will ſay with the harlot, *1.Kin. 3* *Let it neither bee ſhine nor mine, but let it*

be diſ-

divided. Here is treason in another kind; they doe not sell the king of heauen, by covenanting for a price before hand, as *Iudas* did, but (which is all to one effect) they clip his coine and make it so light, that it will not sustaine the sonnes of *Levi*. And this verily is a principall reason, that we haue so many mutes, and so fewe vowels in our crosse rowe: that many lapwings which hopped out of their neasts with their shels on their heads, before e-
ver they get a feather on their backes, haue builded in those rocks where eagles should nestle; and many which haue ne-
ver put downe their buckets, into either of the two fountaines of this land (or if they haue, it hath beene but *tanquam canis ad Nilum*, they haue onely wet their lips , and taken a lappe by the way) are advanced to Ecclesiastical preferments, and made Pastors of flocks being not a-
ble to feed themselues , and are become captaines in the Lords field, being not a-
ble of themselues to take one stone out of Gods brooke to cast at the forehead of the spirituall *Goliah*. I confess some of them will now and then be flinging in the pulpit, but they be *mētita tela*, other mens

mens weapoſ they fight with:they haue indeed,as good a propertie in them, as they haue in their benefices, and as *Pax-*

Carmina

Paulus emit.

sacras sua

carmina

Paulus nam

quod emit,

posse dicere

sure suum.

Judg. 18.

*Iui in Martiail had in his versēs, which he vſed to bragge off. Such wādring Le- vites as these are the fittest marchants that sacrilegious *Iudasses* cā meet with- all: for they will bee contented to dwell with every base filching *Michah*: & will serue him for ten ſhekles of ſilver by the yeare, and a ſuit of apparell, and meate, and drinke, and withall their hearts, will bee contented to part with beautifull *Rahel*, (though they ſerue for her) so that they may be assured of blear-eyed *Leah*. They*

Gen. 39.

will never ſay as much as *Jacob* did to *La- ban*: *Wherfore haſt thou done thus with me? did I not ſerue thee for Rahel?* wher- fore then haſt thou beguiled me? Truth it is, that even these would gladly mend their estates' (and who can blame them?) but they are withholden with a triple cord, which, as the wiſe man ſaith, *is not easily broken.* 1. The Patrons bountie, which though it bee little, yet it is more perhaps then they deserue. 2. Their owne promise, or hand writing, which if it bee not of ſufficient validitie, then comes a

third

third cord to make all sure ; and that is want of abilitie. A spiders webbe (you knowe) is strong enough to hang a fillie fie withal. God forbid that I should object this sacrilege , as a generall fault of these times,not admitting any limitatiō; or say that these devouring Caterpillers haue eaten vp all the houses of God in the land. I remember what the Lord answered Elias, when hee complained against Israel, that they had killed his Prophets, and digged downe his altars, and that he was left alone. *I haue* (said the answer of God) reserved unto my selfe seaven thousand men, which haue not bowed theirknees unto Baal. Even so, at this present time, by the grace of God, there is a remnant (though I thinke farre fewer then seaven thousand) yet a remnant there is, which haue never digged downe the altars of God to build their own houses with the ruines thereof; which haue not bowed unto their angle, nor sacrificed unto their net, nor burnt incense unto their yarne, nor monopolized that vnto thēselues, which of right belongs vnto Gods ministers. So that in this case they may say with good Samuel, *Whose oxe haue I taken, or*

1.Sam.12.3

whose affe haue I taken , or of whose hand
haue I receaneed any bribe? They hate such
fins of unfaithfulnes , & they wil not suffer
the least chip of Gods bread to sticke on
their fingers. By the meanes of such faith.
full Nehemiahs (thankes bee to God, and
remember them herein O God, and wipre not

Nehem.13
29. out that kindnesse that they haue shewed on
thy house, & on the offices thereof). he glo-
rious gospel of Christ doth giue a goodly
lustre in many places of this land. But
the great number of the other (which I
purpose not to leauue as yet ; for I would
gladly make a rod of such small cords as
I haue , to whip these buyers and sellers
out of the Temple) is such , that it doth al-
most overshadow these , that they seeme
but as it were a handful, and doe beare(I
take it) the like proportion, that Gedions
army did to the huge hoste of the Midia-
nites.

Jud.7.
Hoping deo-
rig. templor. 16. The donation of Ecclesiastical li-
vings, was at the first, for avoiding of fa-
ction and confusion, amongst the igno-
rant and seditious multitude , which o-
therwise should haue made choice of
their Pastours, commended to some par-
ticulars, which for their worth , and wis-
doms

doe, & vprightnes were thought fittes,
both to make choice of such, as could
sufficiently discharge the places, and to
protect them, & their right against such
ravenous harpyes, and Eagle-clawed Na-
buchadnezzars, as would scrape and ga-
ther into their hands the vessels of the
temple: and herevpon they were called
Patrons. But time is like a river,

---Nec enim consistere flumen,
Nec levis hora potest.

That is not my meaning, but as a river
sinkes that which is heavy and substanciall,
& carryeth down that which is light
& naught, so hath time in this point. The
vprightnesse & faithfullnesse, that is sunke
long agoe in a great number: their care-
fulness in protecting the ministers right,
that swims not downe so low as to our
time: and yet as Tully said of a tyrant, that
be giues life to those that he doth not kill; so
we could willingly accūt them worthie
maintainers of the Levites portiō, if they
would take nothing from them. But the
name of patron, this is light, and the cur-
rent of time hath cōveied it vnto vs. But
(alas alas) it is but as he said,

---sine corpore nomen.

It is secunda notio, a shadow of a name; & yet a name is no more then a shadow of a thing. And verily it may be feared that the great abuse of the thing wil in future ages make the word to be of a contrary signification : as the name ⁱⁿ *tyrannus*, ^{lib.9 cap.3.} which at the first signified any prince, which had a care of his subiects safety, & protected them against their foes; by the cruelty of the governours handling them, as ^{2 Sam. 8.} *Samuel tolde the Jewes* their king should vsē them ; or as the Storke in the fable dealt with the frogs, when he was ^{* Sueton. in} made their king ; or as ^o *Vespasian vsed Vespa-* his nobles squeezing them like a spunge, when they were full) is now degenerate from its ancient sense, & vsed for the contrary. We haue occasion of doubting the same in this point. For *Iudas* claimeth Christ's bag by prescription. Is not now the Advouzan of a benefice accounted as a mans proper inheritance? Is it not offered to him that will bid the most, as an Oxe in the shables, or an Asse in the market? Is it not accounted a good patrimony to many younger brothers, which scorne to teeth to be Priests; and would God they would scorne the Priests portion

tion too, then would they abate a little
 from the height of their owne conceipts:
 & would at length be enforced, for their
 delicate fare, to eate huskes; and to turne
 their satten suits into countrey russets. But
 they are of the same opiniō that was *Wil-
 lia Rufus* sometimes king of this Realme,
 P who kept divers bishopricks in his own
 hands as they fel, and woul'd not restore
 them vnto ecclesiasticall persons. Being *in proprio ieo-*
 demanded a reason hereof, he saide that *nebat, (die*
Gods bread was sweete, and good for qua obis)
 kings. Or like our old countryman *Brē.* *Archiepisco-*
nus, who (when he went about to rob the *pitum C. 8.*
 temple at *Delphos*) saide that God was *wist. & Sa-*
tich, and therfore should part with some. *rish. cum 12.*
 thing to supply his wants: and, with *Di- Abbatis,*
onysius, they count golde too colde to *9 Iustia*
 cloath *Apollo* with, a garment of worse *Ælanius*
 stiffe is good enough. *Whē the questiō l b 1*
 was proposed whether *golden chalices* or *1a Synodo,*
woodden were to bee vſed in the admini- *Tributensis*
 stratiō of the sacrament: *Boniface* bishop *An. Do. 895.*
 and afterwards Martyr, made *answerte*: *Beat. Rhei-*
 that in former times they had *golden mi- manus l b. 2.*
 nisters, & *woodde chalices:* but in his time *retin. Ger-*
woodden Priests vſed *goldē chalices.* I may
 say the contrary, in thet times of our fore-

fathers were blockish, and wooden Priests, and then they had golden cups. Then the people would evē haue pulled out their own eies to haue given to those blind guides; and were so ready to offer their free gifts to the building of the tabernacle, that ^a Moses was constrained

^b Exod. 36. to say, *the people bring too much, and more than is enough: nay moreover, to make a proclamation, & enact a statute, (which yet is in force, but needless) that neither man, nor woman should prepare any more for the oblation of the sanctuary.* But now (thanks be to God) wee haue golden pastors, and wooden dishes are thought good enough for them.

^c Persius.

^d A&T. 3. 6.

^e Ps. 45. 14

Dicite pontifices in templo quid facit aurum?
What should the churche doe with gold?
Peter said vnto the lame man, b gold & silver haue I none. c The kings daughter is al glorious within, (they forget what follows, her clothing is of wrought gold) the ministers kingdome is not of this world, a competent living is sufficient, that is 40. or 50 bush, he must not be troubled with the thorny cares of this world, d yee take too much vpon you yee sonnes of Levi: thus would these wilde asles & far bils of Ban-

fan

fan beat out of the manger the oxen that
 tread out the corne, that they may haue
 the best themselues, & leaue only the eis
 for them, which shoulde haue all. Alas be-
 loved, that Gods legats, which shoulde be
 harbarous, & beneficial vnto the poore,
 and provide for their family, shoulde thus
 be stinted by such, whose harts are never
 satisfied with earth, till their mouthes be
 filled with gravel. But let them not think
 that the ministers living is ever cōpetent,
 where any part of his right is detained.
 And therfore let them beware how they
 play the *Iudas* in stealing out of the bag,
 which is committed vnto them, part of
 that relief, which shoulde sustaine Christ,
 & his Apostles: or betray him in his main-
 tenance, & by a cōsequēce in his mēbers,
 the flocke, by withdrawing their food.
 For if *Succus pecori*, then it must needs
 follow that *Iac subducitur agnis*: if the
 pasture be without the fleece, the flocke
 shal want their fodder. It is an obiection
 which some would fasten as a scandal vp-
 on our Vniversities, that many of our
 preachers drone-like lurke in their owne
 huius, and flee not abroad; that they bury
 their talent at home in their own studies

as in the ground; whereas, by settling the
selues in some countrey charge, they might
put it out to their masters best advantage.
But (shall I tell you?) the case is with the
as it was with the sicke impotent man by
the poole *Bethesda* in the 5. of *Iohn.* g. ad-
ly would they be in the poole, but there
is none to put them in: an *angel* troubles
the water, and presently , while they are
comming, an other steps downe before
them. The fountaines are stopped : no
stremme can flow abroad vnicesse *Tagus*-
like it haue golde sands; or, like vnto *Eu-*
rotas and *Alpheus*, it passe vnder the earth
as it were by some sleight and secret con-
veyance, and so burst vp on the suddaine
in some place where it cannot be prevé-
ted : or like vnto *Tigris*, that fierce and
swift running river , which perforce wil
burst down such dammes, and bankes as
would hinder his course: or last of all like
vnto *Maander* that insinuating, and pa-
rasiticall river (as I may call it) which
windes, & turnes it selfe into every plea-
sant vally, that it may, as it were, get the
good wil, and favour of the places where
it comes. These 4.rivers finde the easiest
passage, rich *Tagus*, fierce *Tigris*, subtil

Eurotas, & winding Maander. The rest, for the most part, (for I speake not of all) though their waters be as pleasant as the ^e 4. rivers of *Eden*, yet shall they ^f stand ^{e Gen. 2.10} on a heap, like the waues of *Jordane* whē ^{f Ios. 3.} the *Israelites* passed over; or as a poole, or the dead sea without any vent: wheras if there might, at the vacancy of livings, an offer be made vnto one of the Vniversities, & a choice made thence, no doubt but the gospell of Christ would flourish in every quarter of this realme from *Dan* to *Beer/sheba*, from the river of *Twede* vnto the lands end. And God would for this cause even open the windowes of heaveē vnto the inhabitants thereof, and powre down upon them a blessing without measure, and rebuke the devourer for their sakes, that he should nos destroy the fruits of their grouē, neither shoule their vine bee barren in the field, as the Lord speakes by the Prophet

^g *Malachie.*

^{g Mal 3.10}

17 I haue dwelt too long vpō this point. Only to end, I would these men woulde remember *Iudas* his end. *Demiror te Antoni quorum facta imitaris eorum exitū nō phorrescere.* It is the saying of^h *Tully* to *Anthonij*. I wonder *Anthonij* that thou art ⁱ ^h *Philippice* ^j *nos*

not afraid of those mens deaths, whose
lives thou imitatwest. And it is strange that
these men will bee like vnto *Iudas* in the
premises, and never thinke of the conclus-

Amos 7:
14.

sion that was inferred the: evpon. ¹ *I am
not a Prophet, nor am I the sonne of a Pro-
phet,* that I should foretell the manner of
their particular ruines. Thus much vpon
good grounds I wil say, that these goods
wil in time profit them no more, then the
price of him, that was valued, availeid *Iu-
das*: they will bee like ^k Eagle feathers;
they will eat, & consume the rest of their
substance; or like *equis Seianus & aurum
Tolosanum in 1 Gelline*, which were still
infortunate to those that had them. And
those goodly buildings, which they
make for themselves with the ruines of
Gods house (I will speake in the words
of *Isaiah* against the enemies of the

*Isa. 34. 11
13. &c.*

^m *th: Pellican and the hedgehogge
shall posseſſe them, the great raven, and the
owle shall dwell in them, and he shall stretch
out upon them the line of vanitie, and the
stones of emptiness: they shall bring forth
shornes in the palaces thereof, nettles and
thistles in the strong holds thereof, & they
shall be habitatiōns for dragons, & courses for*

O:

Ostriches: there shall meet Zim, & Tim, & the faeries shall dance there, & the skrych-owl shall rest there, and shall finde for her selfe a quiet dwelling: there shall the owle make her nest, and lay, and hatch, & gather them under her shadow; there shall the vultures also be gathered, every one with her mate. Seeke in the booke of God and read: none of these shall fayle. For more confirmation hereof, consider the subversion of Abbies: they were founded by religious men in their generations, to a good purpose: their situation was as the ⁿ garden of the Lord, like the land of Egypt as ^{10.} thou goest unto Zoar; as Moses speakes of the plaine of Jordan before the destruction of Sodome and Gomorab: they stretched their towers vp to the heavens, like the Pyramides of Egypt; but, behold, the Lord hath wiped them as a man wipeth a dish, which hee wipeth, and turneth upside down. They are now the fittest places for the raven to build in, habitations for dragons, and courts for Ostriches, they stand, (but as Aristotle saith, quod stat move-^{• Phys. C.} sur, they stand so as they are mouing to a fall) in the pleasantest vallies of the land, as the reliques of Babel in the vallie of Sinae

¶ Isa. 7. 3.

¶ Ezech. 16

48.

¶ 1. Sam. 5.

4.

¶ 2. King 9.

35. 37.

Sinar: or p like a cottage in a vineyard, like
 a lodge in a garden of cucumbers, and like
 a besieged & defaced city, dropping down
 by joints, as a theefe rotteth frō the gib-
 bet. What were their sins which brought
 so heavie a iudgement vpon them? sup-
 pose they were (as they were indeed) the
 sinnes of Sodome, a pride, fulnesse of bread,
 mercilesnesse towards the poore, and abun-
 dance of idlenesse. Now if these sinnes of
 some fewe , or suppose the greater part
 (certaine it is that al were not such, some
 were industrious, some humble , some
 mercifull towardes the needy , some of a
 moderate and spare dyet,) if these sinnes,
 I say, brought so heavy a iudgement vp-
 on those houses, that they are, in compa-
 rison of that they were before , like the
 stumpe of *Dagon*, when his head, & the
 two palmes of his hands were cut of vp-
 on the threshold in *Ashdod*; or the re-
 mainders of *Iezabel*, when the hungry
 dogges had eaten her vp, so that there
 was no more found of her, then the skull, and
 the feet, and the palmes of her hands; in so-
 much , that none can say this is *Iezabel*;
 these bee the houses they were before:
 shall wee thinke that their houses shall

con-

continue for ever, which turne Bethelin-
to Bethaven ; the house of God, into a
house of vanitie; which take the childeſ
bread and cast it vnto dogges ? which,
with the consecrated thinge of the altar,
maintaine their owne pompe , feed their
Haukes,their Horses,keepe---?but I stay
my ſelfe.

18 After the *Church-robb̄er* comes the
grinding oppreſſour, another great *plague*,
which ſits ſore vpon the skirts of our
land. He ſaith vnto his gol'd, thou art my
God, ¹ and to the wedge of gold , thou art ¹ Job 31.24
my confidence. And inſtead of counting
godlineſſe great gaine , hee accounteth ¹ 1. Tim. 6.
gaine great godlineſſe: he addeth house to 5,6.
house, and land to land , as if the way to
the ſpirituall Canaan laid all by land, and
not through a red ſea of death. He bray-
eth the people as in a mortar, & grindeth
the faces of the poore. ² Hee ſelleth the ² Amos 8.6
poore for ſilver, and the needy for a paire of
ſhoes: hee eateth vp the poore as if they
were bread.

--*Ve pifces ſepe minutos*

Magnu' cometi, vt aves enecat accipiter.
As a Pike devoureth the little fisher, and
as a goshauke kills the ſmaller birds: hee

gathereth the livings of the poorer sort
 into his owne hands, as the great Ocean
 drinketh the rivers: hee enhaunceth his
 rents, and pilleth his poore tenants, and
 doubleth, yea, trebleth their fines, tel-
 • **Kin. xi. 10** ling them, with young ^b Rheboam, that
 his little finger shall be heavier then his fa-
 thers loines. Not contented with this cru-
 eltie, he thrusteth them out of their hou-
 ses, and depopulateth whole townes, &
 villages, making those streets which vsed
 • **Isa. 7. 25.** to be sowne with the seed of men, ^c Pa-
 stures for the sending out of bullocks, and
 • **Apud Cad.** for the treading of sheepe. ^d Once iustly co-
 m'discrip. plaineth of our English sheep: that where.
Northampt. as in former times, they were the mee-
 kest beasts of the field, & contented them-
 selues with a little, are now become so
 fierce, & greedie, that they devoure men,
 and towne fields, and houses, & villages,
 & lay all wast; insomuch that that which
 the Psalmist speaketh of *Israel*, spoiled
 by his enimies, may be verified of our *Ia-*
cob alio: They haue devoured *Jacob*, and
 laid wast his dwelling places. Surely, the
 • **Hab. 3. 11** ^e very stone out of the wall doth cry against
 these men, and the beame out of the timber
 doth answer it: woe unto him that buildeth
 23.

his house with blood, and crecheth his walls
by iniquitie.

While the spleene swelleth, the body
languisheth and it may iustly bee feared,
that if our good Physician doe not in time
purge these tumorous, and swelling me-
bers, they will cause a lienterie in the bo-
dy politicke. God forbid that this flor-
ishing kingdome, which sometime hath
deserued that title which ^f *Cynnes*, Em-
bassador vnto *Pyrrhus*, gaue vnto *Rome*
when he called it a *Cittie of Kings*, should
ever deserue that title, which ^g one giues ^h *Avenimus*
vnto *France*, when he calls it a *kingdome*
of asses, by reason of the burdens, that are
laid vpon the baser sort by their superi-
ours.

19 Therefore it behoues you, & as mas-
my as sit at the sterne of iustice, not to
sleepe with *Ionas*, while the ship is tossed
with these mightie winds: nor to be care-
lesse in a matter so neerely concerning
the good of this Common-wealth.

* *Gird you with your swordes upon your* ⁱ *Psal. 48.*
highes, O yee men of might, accor- ^j *4.5.*
dino to your worshippe, and renowne, ride
on because of the word of truth, and righte-
ousnes, & let your right hand teach you ter-

rible things. But if you shal be negligent
herein, surely, as Mordecai said to Hester,
i helpe, and deliverance shall come from an-

Ez. 4. 14. other place. For doubtlesse the crie of the
afflicted, is already ascended, into the
cares of the Lord of hosts, & he will take
the matter into his owne hand. Believe
it, it is his owne promise: **k** Now for the

Ps. 12. 5. 6 comfortlesse troubles sake of the needie, &
because of the deepe sighing of the poore, I
will vp, saith God, and will deliver him frō
such as vex him, & will restore him to rest.
I will prosecute this point no further:
only let mee tell these locusts, that their

12. King. 28 goods whervnto they trust^l are but a bro-
ken stalle of reed, whervnto if a man leane
it w'll peirce into his hand: that their plea-
sures are but as **m** Dalilah was to Samson

m Iud. 16. eyen giues and fetters of Satan, to entan-
gle them: that their gold will be as a mil-
stone about their neckes, to carrie them
downe headlong into the pit: that their
lands & goods are as a bunch vpon a Ca-
mels backe, which will not suffer them to

Mat. 39. enter in at the needles eie, the narrow way
24. that leadeth to heaven: that those goods,
which by grinding, and oppressing they
haue scraped together, the Lord will fan
them

them away with the fan of vanitie, vnlesse
 (as Daniel said to Nebuchadnezzar) ^{Dan. 4.14}
 they breake off their sinnes by righteousness,
 and their iniquitie by mercy towardes the
 poore; & that which they haue by unlaw-
 full meanes gotten (with Zacheus) ^{P Luk. 19.8} they
 restore it againe fourre-fold.

20 From the Locust, wee come to the
 Cankar-worme; from oppressing Ahab, to
 bribing Gehazi: of whom I may truely af-
 firme that which Tacitus speaks of the ^{Hist. lib. 2.}
 Astrologians in Rome, it is genus hominum
 pestilens. & fallax, quod in hac republica
 semper prohibetur, & semper retinetur; a
 pestilent, and froward kind of people,
 which hath beene still gainesaid, and yet
 never more common, and frequent then
 now; an offspring, not so degenerate
 from the loines of Iudas, as is the oppres-
 sour. Because the oppresour like the fat
 Bulls of Basan, closeth the poore on every
 side, and gapes upon him with his mouth, as
 it were a ramping, & a roaring lion; wher-
 as the briber lieth closely in the theeuish
 corners of the streets, that hee may ravish
 such as he shall get into his net. The oppres-
 sour takes it perforce, the briber gets all
 by secret compaet: what will yee give me?

Est 4. 11. None might come to the inner court of
 king Ahabueroll, saue hee, to whom the
 king held out his golden scepter. But none
 may come to the bribers inner court, saue
 hee, that shall hold out a golden scepter
 vnto him. Be thy cause never so light in
 the balance of equitie, it is not material,
 if thou canst make it vp in gold, it shall
 be currant through his liberties. Right
 and wrong, truth, and falsehood are onely
 distinguished by their attendants. If in-
 justice get the overthrowe, it is because
 shee is not garded with such companies,
 as are expected. But I haue not Elishaes
 eies, to point out Gehazi, and to obserue
 what he hath done in secret, & therefore
 I will passe him over: onely thus much I
 would haue him to knowe, that *Iudas* ca-
 not so secretly compact with the *Priests*,
 but Christ knoweth it. That speech of
 our blessed Saviour (which that worthy
 Martyr *Hugh Latimer* vsed for his posie)
 is an vndoubtedtred truth: *There is nothing*
so secret, but it shall bee revealed. Thou
 maist well flatter thy selfe with an out-
 ward shew of iustice, like that monster in
 the Poet:

Ebb. 1. ep. 6. ---Pulchra Laverna

*Dam mihi fallere, da sanctum instrumentum
videri:*

*Noctem peccatis, & fraudibus oblige
nubem.*

O beautifull *Laverna*, grant that I may deceave the world with a counterfeit shew of holinesse: cover my sinnes with a cloud of obscuritie, that they may bee hid. Deceave the world thou maist, but thou canst not deceave God.

Sol oculis hominem, quibus aspicit ^{“Cuid me”}
omnia, cernit:

God, whose eies are ten thousand times brighter then the sun, can pierce through this cloud, if it were darker then hell, and behold thy doing. It is no heathenish counsell, which a heathen man giues, neither doth it smell of Epicurisme, though it was his dictate, who was the father of that swinish sect, ² that whatsoever thou art about to doe, though never so secret, thou shouldest still imagine, that some doth behold thee, and obserue thy actions. *Ut si inquam illo spectante vivas, & omnia tamquam illo videntefacias,* ^{Epicurus apud Seneca.} faith Seneca. And therefore whatsoever thou art about to doe, saith the same writer, imagine that *Cato*, a severe reprehender of the least vi-

ees, or (if this be too much) suppose that *Lelius*, a man of a quiet disposition, but such as cannot brooke any notable offence, doth behold thee. This is good counsell of a heathen man, which knewe not God aright. But thou, which doest professie Christianitie, shouldest goe a step further, and fully assure thy selfe, that not a sinfull man, but that a sinne-revenging God doth watch thee. *Prope à te Deus est, tecū est, intus est.* And, *Sacer in te spiritus sedet, bonorum malorumq; observator, & custos*, as the heathen Stoicke divinely speaketh: there is a holy spirit within thee, which feeth whatsoever thou doest, good or bad. Do not then deceane thy selfe like that Sophister in ^b*Aristotle*, who thought it impossible to know by demonstration, the affections of a number or triangle, because he kept some number or triangle in his fist, which othe's did not knowe of. Be it *Nummus*, or *Numerus*, triangle, or crosse, or whatsoever it bee, thou canst not keepe it so closely in thy hand, but God lookes into it and will one day call thee to an accouēt for it.

In the last place, comes the *Graſhop-*

bopper, the cozening Lawyer, who feedes his client with sugarred words, & golden hopes, but al proues in the end for a quid mihi dabitis? Here, as Tullie said vnto the Romans touching the Catilinarians; *Cupio me Patres Cōscripti esse clementem, cupio non dissolutum videri*; I would gladly hold my peace, and not bee iudged by any to exceed the limits of modestie. But *Voces reip. imò totius regni me nequitia inertiaeq; condemnarent*: the voice of the whole kingdome , exclaiming against the great abuses of these times , would condemne me of negligence. The tyme is protracted , vnnecessary delaies are vsed , newe doubts are dayly invented , insomuch that the causes are oftentimes more vncertaine in the latter end, thē they were at the first beginning. What postings off from court to court ! what delaies and procrastinations from tearme, to tearme, from yeare to yeare! insomuch, that a man may sooner travel about the whole globe of the earth, then passe through an English court. The laws are made like a game at the cards, where in all the players are losers , and all the gaine comes to the butler, which founde

them cards to play on. And the lawyers proue such arbitratours, as was *Quintus Fabius* in *Tullie*; who, being appointed a daiesman betweene the *Nolanes*, and the *Neopolitanes*, touching the borders of their grounds, tooke a great part of their right from both: or rather like to *Philip of Macedon*; who, being chosen a iudge betweene two brethren, touching their fathers kingdome, took it from thē both, and reserved it to himselfe. They take frō both the parties, though not the same *numero*, which they contend for, yet the same *specie*, (I meane the value of the same) and gaine it to themselues. The silly sheepe in a tempest runnes to a briar-bush for a shelter: when the storme is overblowne, he is so clasped in the briars, that before hee get out, he is enforced to leauē some good parte of his fleece behinde him, so that he is made vnable to endure the next storme. And yet better it is that he should indure it with patience, then, by having recourse to such an harbour, haue his skin ripped by the bramble. I will not apply. I reverence the profession. It is good, and necessary for the commonwealth and a calling warrantable

ble by Gods word. And I make no question but there are many of this profession, which doe study to approue their doings in the sight of God and man. And so I am perswaded of you all, though I thus speake: but as the ^c Apostle saith of him-selfe: *I know nothing of my selfe, yet am I not iustified*, so say I, though I know nothing by any of you, yet I am not iustified. I do not discharge a good cōscience, vnlesse I should admonish you of these things; that if any be guilty of that which I haue spoken, he may learne to amend it: if not, he may do his endeavour to avoide it.

22 If I should speake vnto you, (R.II.) and offer to instruct you in the particular duties of a iudge, I might perchance be judged by many, with ^d Megabizze to ^d Alles, discourse of the art of painting, before ^{2. ap. 2.} Van. biss. lib. the schollers of Zeuxis. To say nothing, that my text giues me no fit occasion to discourse of this subiect, notwithstanding I beseech you, in one word giue me leaue to moue you to that, which yee both know, & are ready, I am sure, to put in practise. You know the saying of the Poet,

*Qui rogat ut facias, quod iam facis, ipse
rogando*

Laudat, et hortatus comprobat acta suo.
 The obiect of your office is either *life*, or *living*. About both these, it is requisite you haue 3 properties; an *eagles eye*, a *ladies hand*, and a *lyons heart*. An *eagles eye*, to dive into the bottome of such matters as shall come before you: for the wound is never soundly cured, vnlesse the bottome be first searched. A *ladies hand*, to deale softly, and gently with your patients. A *lyons heart*, to be courageous, and resolute, when there is no place for lenity. Herein yee must imitate a good Surgeon, who cuts the wound, though his patient weepe never so sore. *Plorat manus, secundus & secatur plorat vrendus & vritatur.* The sickle weepes, and yet the Surgeon cuts, the sickle laments, & yet the Surgeon feareth. Is this cruelty in the Surgeon? none at all. For, *sevit in vulnus, vt horret laetetur: quia si vulnus palperitur, homo perditur.* Where there is hope of cure without fearing, or cutting, vise there a *ladies hand*; in this case a *plaster* is better then a *knife*. But where the member is incurable, and incorrigible, and like to endan-

• Aut. in

Mus. 15.

danger the whole, cut it off. Melius est
ut pereat unus, quam unitas. And,

---immedicable vulnus

Ense recidēdum, ne pars syncera trahatur.

But yet Cūcta prius tentanda; fire must be
the last medicine. All gentle meanes must
be first tried : and even in this act of iu-
stice, yee must not altogether exclude

mercy.^f When many of the Lacedemonians were drunke with wine , *Lycurgus*

gaue charge that the vires should be cut downe; but *Platoes* counsell was better,

who willed, that the fountaines shoulde

be caused to run amongst the Vines, and

that the rage of *Bacchus*, should be tem-
pered with the sobernes of *Neptune*, that

is, that the water should be mingled with

the wine. Though the extremity of iu-
stice make some desperate, (as did *Dra-*

co's laws, which for their severity are said

to be written in blood) yet must it not

therefore be taken away, but rather the

rigour of justice must be mixed with cle-
mency, as his counsell was, that the rage

of wine shoulde bee asswaged with the

coolenesse of the water. For justice with-

out mercy is bloody cruelty, mercy with-

out justice is foolish pity; but justice with

mercy is wise

justice.

mercy is perfect Christianity. Oh then, those which God would haue ioined together, doe not you put asunder. But let them both be so linked together, that yee

^{¶ Ps.35.10.} may verifie that of the ⁸ Psalmist, *Mercy and truth are met together, righteousness, and peace haue kissed each other.* To this purpose, in all your consultations, and actions set God before your eies. Let him be on your right handes, and so yee shall not greatly fail. A Poet, when he is to bring a person vpon the stage, wil haue this care, that the action, and speech be agreeable to the person.

^b Hor.dear ^h *Intercerit multum, Davus ne loquatur,*
Poet. ^{an Heros:}

^c Cicero. ⁱ *Id histrio videbit in Scena, quod non sapiens in vita?* shall a stage-player obserue that decorū on the theater, which a wise man will not looke to in his life? The world is a stage, & every man acteth his part vpon this stage. You (R.H.) doe act the part of God himselfe. The more wary ought ye to be in your actions. Ever wai-ting, whether God, if he were in your places, would do thus, or thus. Remein-ber likewise, that, though ye be Gods, yet ye must die as a man. The greatest judge

judge of the earth must one day hold vp
 his hand at the barre, and answer for him
 selfe, when the iudge of the world shall
 sit on the bench. This do, & when it shall
 please God to call you hence, yee shalbe
 advanced to a higher court, the court of
 heavē, where, for your scarlet garments,
 yee shall be invested ^k in long white robes, ^{* Rev 7. 13}
 your bench shall be the throne, your at-
 tendants the Angels, the parties yee shall
 judge, ¹ the world, your sentence an Hal- ^{11 Cor 6. 5}
 leluiah: Amen, praise, and glory, and wise-
 dome, and thankes, and honour, and power,
 and might bee unto our God for evermore
 Amen.

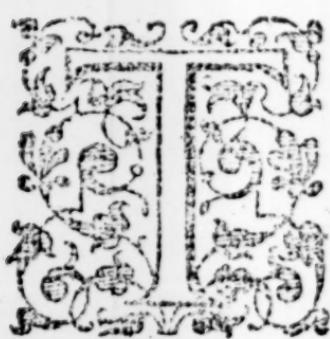
P S A L.





PSAL. 82. 6. 7.

I have said, yee are Gods; but yee shall die
like men.



Here are 3. sortes
of men, who, if
they bee faithfull
in their places,
and followe the
directiō of their
bookes, are the
chiefe pillars, to
support a Christi-

an commonwealth: the *Physitian*, the *Di-*
vine, and the *Magistrate*. These 3. are in
the body politike; as the three principall
parts, the *liver*, the *heart*, and the *braine*
are in the body of man. The *Physitian* is
the *liver*, the *Divine* is the *heart*, and the
Magistrate is the *braine* of the common-
wealth. The *liver* is called the beginning
of the naturall faculty; it segregateth the
humours, it ingendreth alimental blood,
& by vaines sends it into each part of the
body.

body, whereby the whole is nourished, and preserued. Like vnto it is the *Physitian*, who purgeth the body of man, from such noxious humours , as whereby it may be endangered, & prescribeth such a diet, as whereby it may be best nourished, and kept in health. The heart is called the beginning of the vitall facultie , it ingendreth the vitall spirits, and by arteries sendeth them into every particular member. To which I compare the *Divine*, For as the heart is the fountaine of the vitall spirits , & the beginning of the vitall facultie: so is the *Divine* the fountaine and beginning , though not *genitor* of generation , nor *proditor* of radication, yet *disponitor* (to vse the *Physitians* termes) of the dispensation of the true vitall spirit. Hee is the meanes to make thee, of a naturall man (such as the *Physitian* leaueth thee) a spirituall substance. The braine, which is called the beginning of the animal facultie , is the chiefe commander of the whole: it sitteth in the highest roome , as in a stately palace, being compassed about with the *pericranium*, the *cranium*, and the two *meninges*, as so many strong castles, and countermures, against

against all forraine invasion. It hath the
 fve externall senses as intelligencers , to
 giue notice, what is done abroad, the cō-
 mon sense , the phantasie, and the vnder-
 standing as privie counsellers, the memo-
 rie as a booke of recordes. But yet it is
 not idle, but is continually busied in tē-
 pering the spirits receiued from the hart:
 which it iendeth by the nerues , through
 the whole body, thereby giuing sense, &
 motion to every part. A fit embleme of a
 good *Magistrate*, who as hee hath his
 forts, and gard, and counsellours, and re-
 cords, &c. so must he remember that hee
 hath not these for his owne proper vse,
 but for the whole, and therefore should
 bestir himselfe, for benefitting the whol,
 especially in tempering the spirits recei-
 ved from the heart; I mean in vsing those
 spirituall admonitions, and instructions,
 which he shall receaue from the minister
 of the Gospell, for the good, and benefit
 of all those that are vnder him. As the
 body is in best estate , when all these are
 wel disposed, so it is most miserable, whē
 there is a *dyscrasie*, and distemperature in
 any of them. So in the *state* likewise: Wo
 vnto that Common-wealth where the

Phy-

Physitian for wholesome physicke ministreth hemlocke: & the Divine, for sound doctrine, broacheth heresie, and the Magistrate turneth iustice into wormwood. Of all these three, the *braine* is subiect to most diseases: and of all these three, the *Magistrate* is most obnoxious to falls; both because he hath many incitements vnto sin, which others want; & because he is depriued of a benefit, which others haue, that is, he is not so freely reprooned for his offences, as comonly others are; And lastly because of those *Cubicularies consiliarij*, (as ^a *Lipsius* calls them) *tineae & sorices Palatiij*, (as *Constantine* tearmed them) the very mothes and rats of a court, which liue by other mens harmes; *et quibus bonis, prudens, catus venditetur imperator*, (as ^b *Dioclesian* an ill Emperour said well) which sell the magistrates favours, as if one would sell smoake, (as did ^c *Zotius* the faire promises of *Helio-gabalius*) and are alwaies ready, for their own advantage, to giue an applause vnto his worst actions. By these he is ledde whither soever they will haue him,

^d *Ducitur ut nervis alienie mobile signum.*

^e *H. R.*

Euen

^a *Polit. lib. 3
cap. 9.*

^b *Vopisc. in
Aureliano.*

^c *Leontini.*

^d *An. Hist. 15.*

Even as an arrow is led by the bow-string.

Therefore David in this Psalme maketh a sharpe sermon against the corruption of Magistrats, out of which I haue made choice of this one branch. *I haue said, yee are Gods; but yee shall die like men.*

As if he had said: truth it is, your autority is great, your power extraordinary, (*yee are Gods*) yet e

set not vp your hornes on high, and speake not with a boistreous necke, yee are no

transcendentals, yee haue no more reason to boast of your superioritie, then the moon hath to bragge of the light, which shee borroweth from the sunne, or the wal of

the beame, which it receaues in at the window; yee haue it only from me (*I haue said:*) & though yee be Gods, yet yee are

but earthly Gods, yee are Gods in office, not Gods in essence, yee are made of the same mettall that others are, & your end

shall be like other mens (*you shall die like men.*) In which words, not to stand vpon the divers acceptiōs of any of them, may it please you to obserue these 3 points.

1. The partie from whom Magistrates receiuē their authoritie, it is from God, (*I haue said*) and Gods saying is his doing.

2. Their preheminence aboue others, in

F that

* Ps. 75.6.

that they are called Gods (*yee are Gods*)
 3. The limitation of their dignity, *ye shall die as men*. Out of which I collect these 3 propositions. 1 *Magistrats and Judges of the earth doe receaue their autoritie from God.* 2. *They are Gods deputies to minister justice, & to judge between party & partie.*
 3. *Though they be extolled aboue their brethren according to their office, yet they must dy as other me:* where is implied this general conclusion, *that it is the lot of all men, once to die.* These are the pillars of my intended discourse: of which while I shall plainly entreat, in the same order, that I haue now proposed them, I beseech you all to afford me your Christian attention.

20 Part.

2 Of all the corporeall creatures that God made, none is more exorbitant then man. The highest *moveable* is constant in his motion. He doth not hasten, nor neglect his course. The *sunne* is precise in his course vnder the *Eclipticke line*, & turneth not an haire breadth, vnto the right hand ^{¶ Plat. 19. 3} or vnto the left, - but *f commeth forth as a bridegrome out of his chamber, and rejoiceth as a giant to run his race.* The rest of the *Planets*, though they turne to both sides of the *Zodiacke*, and are (the most of them

them sometimes direct, and sometimes stationarie, and sometimes retrograde (as Astronomers speake) by reason of their motion in their imaginarie *Epicicles*, yet they haue their constancie in this inconstancie. Thou (O God) hast given them a law that shall not be broken. The elements keepe themselves within their boundes. The beasts of the Forrest, in their kinde, haue their policie, and societie. The raving sea goes not beyond his limits: God hath boundit (to vse g *Jobs* words) as a child in swadling bands : hee hath giuen it doores, and barres, and said unto it, hither shalt thou goe, & thou shalt goe no further, here shalt thou stay thy proud waues. But man is more exorbitant then all these: no bounds can keepe him in. Therefore God hath written in the heart, and conscience of every man, that comes into the world, a law, which wee call the law of nature: as that God is to be worshipped, good is to be embraced, evil is to be avoided. That which thou wouldest not another man should doe unto thee, thou must not doe to another man. And according to these generall notions, hee would haue every person to direct his actions. But this law (like an old

Inscription vpon a stone) is writte in the
stonie heart of man in such blind charac-
ters, that he is put to his shifts before hee
can spell it. And howsoever he vnderstand
it in *Thebæ*, yet in *Hypothesi*, in the particu-
lar, he makes many folcecisimes, and oftē-
times calls good evill , and evill good.
Therefore God hath written with his
own finger a paraphrase vpon it , which
we call the morall law, and added a large
commentarie of iudicall lawes , by the
hand of *Moses*. Which benefit (though
not the same *numero*) he hath not onely
granted vnto Chriftian Commonwealths,
but even to the heathen also ; amongst
whom, in all ages, he hath stirred vp men
of excellent spirit to make lawes , for the
better government of their several states.
The best of which did acknowledge that
they had them from God. Howbeit after
the custome of nations, which held a plu-
ralitie of Gods, they did not all agree in
one name; ^h *Lycurgus* affirming that hee
receaued his lawes from *Apollo*, *Minos*
from *Iupiter*, *Solon*, and *Draco* from *Mi-*
nerva, *Numa* from the *Nymph Egeria*,
Anacharsis from *Zamolxis* the *Scythian*
God.

^h *Diodorus*
Siculus.

3 But all this will not confine man
within his boundes, for it is true of him,
which was spoken of the *Athenians*, that
they knewe what was to bee done, & yet
did it not. And, which was obiected by
the *Cynicke*, against the old Philosophers
of *Greece*, that they gaue good rules, but
put none in practise.

--¹ *video meliora probog,*

¹ *Ovid. Met*

Deteriora sequor,--

said *Medea* whē she was overcome with
passion. It is true of most men, though
they know the law, how that they which
comnit sin, are worthy of death, yet they ^{*Rom. 3.23}
do not only the same themselues, but al-
so favour them that doe it. The law of it
selfe is but a dead letter. It is like a sword
in the warres without a souldier to draw
it. Many make no more account of trans-
gressing it, then ¹ *Remus* did of going o- ¹ *Iov. lib. 10.*
ver the furrow, which *Romulus* had cau- ^{dec. 1.}
sed to be drawne. Or the frogs in the fable
of skipping over the *Lion*, when he was
fast a sleepe. Therefore God hath added
the *Magistrate*, as the lise, and soule of
the lawe, as a Captaine to manage this
sworde. Him hee hath made (if I may so
speake) the *summum genus* of the comon-

wealth; by two generall differences of
 pena, and premium, to coarct, and keepe
 his inferiours in their severall ranks: that
 as Iehu, and Iekonadab, went hand in hand
 togither, for the rooting out of Ababs
 politerie, & destruction of Baals Priests;
 m Ethicoru, so the magistrate being (as m Aristotle
 lib. 5. cap. 4. calshim) a living law, and the law, being
 a mute, & dead Magistrate, should joine
 hand in hand, and proceed valorously, to
 the rooting out of sin, the suppression of
 Idolatry, the protection of iustice, and
 maintenance of true religion.

¶ Now that they haue this authority only
 from God, it is a point, which I hope in
 this place, I shall not need long to insist
 ¶ *Iam 1.17* vpon. For if every good and perfect gift be
 frome aboue, even from the father of lights,
 much more this excellent, and superemi-
 nēt gift of governing Gods people, must
 proceed frō this fountaine. And to think
 otherwise is but with the Epicures, to be
 of opinion, that though God made the
 world, yet the government thereof, hee
 leaveth to fortunes discretion, to be dire-
 cted by her. One of the stiles wherewith
 ¶ *1. Cor. 14* God is invested, is this, that he is the au-
 thor of order, and not of confusion: if of or-
 der

der then of Civill governement, seeing that
an *Anarchie* is the cause of all disorder, &
confusion in the state. In so much that the
reason of al the sinnes that were committed
in *Israel*, is often in the booke of Judges
ascribed vnto this, that they wanted
a *Magistrate*: *There was at that time no king in Israel.* Judg. 17.6.18.1.19.1.21.25.

It is a miserable life, to liue vnder a *Ty-
rant* where nothing is lawfull; but farre
worse, to liue in an *Anarchie* where no-
thing is vnlawfull. But I shall not need to
trouble my selfe, or to tire out your atten-
tion, by heaping vp multituds of reasons
for proving of this point, seeing it is a co-
clusion so plaineley averred by the holy
Ghost: *p by me kings reigne* (saith the wis-
dome of God by the mouth of Solomon) <sup>*p Prov. 8.
15, 16.*</sup>
*& princes decree justice; by me princes rule,
and the nobles, and all judges of the earth.*
As if ne had said: it is not by the wit, and
policie of man, that the government of
state is committed vnto kings, & other
inferior Magistrats: it is effected by the
wisdom, and providence of God. With
which the ^q Apostle agreeth, when hee
tels vs, that there is *no power but of God,* <sup>*q Rom. 13.
1.*</sup>
the powers that be, are ordained of God. It

Dan. 5.19 was sometime said of Nabuchadrezzar, that great king of Babylon, that whom hee
mould he pulled downe, and whom he would,
he set vp. But it is alwaies true of the king
of heaven, who is

—αρχας αποστολης δευτερης

the king of kings; and Lord of Lords; he
pul eth downe one, & setteth vp an other,
he disposeth of their roomes, at his plea-

Pro. 21.1 For it is the harts of kings, much more
their kingdomes, are at his dispositio. This
is a truth to which the very heathen the-

Ez. Chr. 9.3 selues haue subscribed. It was God a-
lone that did exalt *Solomon* vnto the
throne of his father *David*, so the *Queene*
of the *South* affirmed; that did exalt
Cyrus to the kingdomes of the earth, so

Ez. Chr. 36.4 he himselfe confessed. Agreeing with

Ps. 71.7.8 that of the prophet *David*, *Promotion*
comes not from the East, nor from the West,
nor nor yet from the South. And why? God is
the iudge, he putteth downe one, and setteth
up another.

e. viii. 5 And is this true? Here then first the
Anabaptists come to be censured, which
withdraw their neckes from the yoke of
civill governement, and condemne it, as
not beseeming the liberty of a Christian

man.

man. A lesson which they never learned from the prophet *Esay*, who foretolde, that in the time of the gospell (an assertio which they cannot away with; for though they graunt, th at the *Iewes*, at Gods appointment had their Magistrats, yet they thinke it not fit for a Christian to be subject to such slavery) in the time I say of the gospell he will appoint kings to bee patrons, & propugnators of his Church.

b Kings shall bee thy nursing fathers and b Is.49.23;

Queenes shall be thy nurces. Nor from our Saviour Christ, who though he told his disciples, c when they stroue for superio- *c Luk.22.*

rity amongst themselues, that one o' the 25.

Shoulde not domineere over another, as did the kings of the nations, yet it was never his meaning to withdraw them from obedience to superiour governours, but

that d Casar should have that which did belong to Casar. Nor from e Peter, who co- *d Mat.22.*

mandes vs to honour the king. Nor from e Pet.2.17

f Paul, who commaundes vs to pray for f 1.Tim.2.8

kings, and all that are in autority, and that

to this end, that we may lead a quiet, and

peaceable life in all godlinesse, and honestie.

God knows better what is meet for christians thē the *Anabaptists* do. He knows

that

that we are strangers on earth, & not angels in heaven. And being strangers and pilgrims, stand in as great need of these helps, as offire, of water, of aire, of apparel, of any thing, which is necessary for the sustentation of our liues; seeing that they are not only the meanes that we are partakers of all these while they effect, that we may liue togither in civill societie, but also the promoters of true religion, the advācers of vertue, the rewarders of piety, the punishers of sin, the destroiers of Idolatry, superstition, and al misde-meanours amongst Christians. So that as God saide vnto Samuel concerning the Iewes, whē they disliked their present go-

a. t. Sam. 8. vernitment, ^b they haue not cast thee awaie, but they haue cast mee away, that I shoulde not reigne over them: so I may say of these fanaticall spirits, it is not the Magistrate, but God himselfe, whom they haue reieeted, that he shoulde not reigne over the,

s. V. c. 6 There is an other sort of men, who, though not directly with the Anabaptists yet indirectly, & by a consequent, crosse my propostio. I meane the Papists. These doe not altogether take away the civill Magistrate, but they tie his thummes & abbridge

abbridge his authority. It must be only ~~in~~
 temporalibus: for spirituall matters, hee
 must haue no more deaings with thē, the
^{i. V} i. *Viza bad to touch the arke of God.* This ^{12. Sam. 6.}
 they willingly grant, that the magistrats
 are Gods, but as the *Aramits* said of the ^{1. King.}
Israclites, [&] that their Gods were Gods of ^{20. 18.}
 the mountaines, & not Gods of the vallies:
 so say they, the civill Magistrates, are
 Gods of the mountaines, and not Gods
 of the vallies; they are Gods of the *Lasty*,
 but not of the *Clerge*.

This is naught in respect of that which
 followeth. For whereas God challengeth
 this as a prerogative vnto himselfe, to be
 stow kingdomes on whomsoever he wil,
 and placeth the Princes of the earth in
 authoritie next vnto himselfe, this they
 haue perforce taken from God, and be-
 stowed it vpon him, that ^{1. sitteth in the} ^{12. Thess. 2.}
^{temple of God, and advanceth himselfe, a-} ^{4.}
^{boue all that are called Gods.} It is hee to
 whom(if yee will beleue him, & his pa-
 rasites) all power is committed, both in hea-
 ven and in earth. He is that *King of kings*,
 & *Lord of Lords*, by whom Princes rule,
 and on whom the right of kings depen-
 deth: all nations must fall downe before
 him,

him, and al kingdomes must doe him ho-
mage. The greatest *Monarch* of the earth
must prostrat himelfe before him, & kisse
his holy feet. The *Emperour*, if he be pre-
sent when he taketh horse, must hold the
bridle, when hee lighteth, hee must hold
the right stirrup, when hee walketh, hee
must beare vp his traine, when hee wash-
eth, hee must hold the bason, when hee
would be borne, he must be one of the 4
that must carie him vpon their shoulders
in a golden chaire.

¶ And as hee takes vpon him to giue
kingdomes to whomsoever he will (like
the Divell, who told our Saviour Christ
¶ Luk 4.5. m that all the kingdomes of the world
were his, and hee gane them to whomsoever
he would) wherupon saith an ancient fa-
ther, *mentitur diabolus, quia cuius iussu*
homines creantur, huius iussu reges consti-
tuantur, the divell is a liar, for by whose
autoritie men were created, by his are
kings appointed) as he takes vpon him,
I say, to giue kingdomes at his pleasure,
so wil he take them away when he liketh.
So farre is he from that obedience, & re-
verence, which every soule should giue to
the higher power. Who knoweth not
that

Irenaeus.

that *Leo I. Iaurus* for putting in executi- chron. chao
on, a decree of a Council held at Constan- riss lib. 3.
 tinople in his time, touching the taking
 away of images, was first excommu-
 nicated, and then deprived of al his rever-
 newes in *Italie*? That Pope *Zacharie* de-
 posed *Childericke*, the *French king*, that
 he might gratifie *Carolum Mertellus*, and
 his sonne *Pipin*? That the proud *Venetia*
 pedler, *P Paul the second*, by a publique P Bonfin. 18-
 edict deprived of crown and kingdome, riss Vng.
dec. 4. l. 10.
George the king of Bohemia, because hee
 was an *Hussite*, & stirred vp *Mathias* the
 king of *Hungarie*, (his son in law) to war
 against him? What shall I tell you of the
 indignities, offered in our owne land, a-
 gainst *Henry the second*, and *John king of*
England? or of the buls of *Pius Quintus*,
 sent against *Queene Elizabeth* of never
 dying memorie, whereby hee hath excō-
 municated her, absoluied her subiects,
 from their oaths of allegiance, stirred vp
 rebellions in these middle parts of *Bri-
 taine*, and taken vpon him, to bestow the
 regall diademe vpon strangers. God bee
 thanked *he that dwels in heaven* (and, of 9. pg. 2. 4.
 right, challengeth the autoritie of dis-
 posing the kingdomes of this worlde

to himselfe) laughed all their devises
so scorne. So that his *Canons* , though
they made a terrible noise , yet no
bullet was felt. And his *Bulls* which
sometimes had such a terrible aspect, that
a whole provinciall *Synod* durst scarce v.
ture to baite them, proved such cowardly
dastards , that every single adversarie
hath beene ready to tugge them. Much
resembling the counterfeite shews of *Se-*
miramis, when shee warred against the
king of *India*, which , a far off, seemed to
be *Elephants*, & *Dromedaries*, but when
they were throughly tried , proved no
thing but *Oxen* hides stuffed with strawe.

¶ Apoc.16. ¶ Even so Lorde God Almightye true and
righteous are thy iudgements.

¶ 7.
¶ 3. v. 2.

That I may cut off this first brach of my
text: my third, & last interce shal cōcern
you (R. H.) whom the Lord hath placed
at the seat of judgment. Haue *Magistrates*
their authoritie frō God? this concernes
you in your places, as wel as the greatest
potētate of the earth. And therfore as on
the one side it should be incouragement
vnto you to hold on in all godly courses
ye haue begunne; so on the other side, it
should worke in you, an humble, & thāk-
full

full acknowledgement of so rare a benefit. Say not then within your selues, that it was your owne deserts, the excellencie of your wits, the ripenesse of your iudgements, the deepnesse of your knowledge in the laws, the integrity of your persons, that did aduace you, vnto those roomes; It was none of al these, it was God alone that did promote you. If these were meanes of your preferment, yet haue yee nothing whereof yee can iustly boast, because yee haue them al from him. For *Dei dona sunt, quae cum bona sunt.* Use then your places as received from him, acknowledge God to be the author of your advancement, and say with *Mary* in her *Luk 1:46*. *Song : hee that is mighty hath done great things for vs, and holy is his name.* And so much of the first proposition. The second followeth.

Magistrates are Gods deputies.

i. Propos.

8 God as he is iealous of his honour, so is he of his name too. He will not giue it vnto any other, but only so far as he hath some resemblance with him. I finde only 3 in Gods booke, (to say nothing of that eternal essence, to which it principally agreeeth) which haue this name given them.

The

The first is *Satan*, who, by reason of his great, & almost v. limited power, which he hath for a time, here on earth, by ruling & raigning in the hearts of the childe of disobedience, is called a *God*. *The God of this world*, 2. Cor. 2.4. The second are the blessed *Angels*, those yeomen of the guard in the court of heaven, which wait about the throne of God. These, by reason of their supereminent offices, are called *Gods*. *Thou hast made him a little inferiour to the Gods*, Psal. 8.5. which the Apostle, following the *Septuagint*, translates *Angels*, Heb. 2.7. The third, is the *Magistrate*, who both in this Psalme, & sundry other places of Scripture, is called a *God*. *His master shall bring him to the Gods*, Exod. 21.6. *Thou shalt not rayle upon the Gods*, Exod. 22.28. that is, the *Judges*: implying thus much, that as they haue a commaundement, and autoritie from God; so they haue, in some sense, the autoritic of God, and doe supply his roome. Therefore, said *Moses* vnto the Judges which he appointed in every city, *ye shall not feare the face of man, for the judgement is Gods*. And *Iehosaphat* to those Judges, which hee had set in the strong

Strong cities of Iudah: ^a take heed what ^{a z.} Chr. 15
you doe, for yee execute not the judgement ^b
of man, but of the Lord.

9 Now then, if Magistrates bee Gods ^{c. V. 1.} deputies, what reverence, it behoueth each private person, to exhibit vnto them, I appealē to the conscience of every particular. There bee many at this day, who how soever in common civilitie, they wil seeme to giue an outward reverence vnto the *Magistrate*, yet in heart they scorn and contemne sundry of them: as per chance not being able to equalize them in wealth, peradventure not descending of so ancient a house as they.

^a Tunc Syri, Dame, aut Dionysii filius ^d Hirate attides

Deicere e sanguine cives, et tradere Cadmo? It was an olde obiection in the *Satyrift*: what? darest thou, being thus, & thus descended, presume to giue iudgement upon a man that is better borne then thy selfe? yes; why not? hee is now in Gods place. *Hee that lifteth the poore out of the myre, & raiseth the beggar out of the dung-hill, that he may set him with the Princes of his people, hath styled him, with his owne name, and set him in his roome.* I rememb-

b Herod. l. 2 ber a storie in ^b *Herodotus*, of *Amasis* an
^{Aegypt. polit.} Egyptian king, who, in the beginning of
 lib 3. his reigne, was scorned of his subiects, by
 reason of the basenesse of his parentage:
 which when the king obserued, he tooke
 a golden basen , wherein his guests were
 wont to wash their feet , and vse to some
 homely purposes , and therieof made an
 image of one of their Gods , and set it in
 an eminent place of the citie; which whē
 the *Egyptians* saw (as they were marvei-
 lous iuperstitious) they came flocking
 on heapes vnto it, & worshipped it. Here-
 vpon *Amasis*, calling the people toge-
 ther, told thē, that hee was like vnto that
 basen , which before was vile and abiect,
 yet now was worshipped, because of the
 forme it bare: so hee , though before hee
 was meane, and base, yet now was to bee
 honourited, because he was the *king* , for
 the persons sake whom he did represent.
 It skillicheth not, what the *Magistrate* hath
 beene, or what hereafter he may be. For
 the present, bee thy reputation never so
 great, thou art to honouer and reverence
^c *Liv. de c. 3.* him, if not for the mans sake, yet for Gods
 lib 4. sake, whose person he beareth. The story
^d *Pla. in vit.* of ^e *Quintus Fabius* is very worthie the
^f *Fabii.* noting.

noting. *Quintus Fabius* was sent by the *Senate of Rome* to his sonne, who was *Consul*, and resided at that time in *Apu- lia*. The old man, either by reason of his age, or to trie his sonnes courage, went riding to his sonne: which when his son obserued, hee sent a Sergeant, and com- manded him to light, and come on foot, if he would speake with the *Consul*. The by-standers thought it great arrogancie in the young man to be so bold with his aged father. But old *Fabius*, who had ex- perience, what it was to be *Consul*, knew well, that hee did no more then did be- seeme him: *experiri volui filii* (said he) *sa- zin' scires Consulēm te esse.* It is not for a *Magistrate* to debase himselfe: neither is it for others, of what reputation soever, to equalize themselves with the *Judge* whom God hath placed over thē: whom *Solomon* would haue to be feared; whom ^d *Prov. 24.4*
^e *Peter* would haue to be honoured; whom ^{21.}
^f *Paul* would haue to bee obeyed, ^g *Pct. 2.14.*
wrath only, but even for conscience sake. ^{f Rom. 13.5}

10 And this is not only meant of godly and religious *Magistrates*, such as are described by ^h *Moses*, which make Gods law of their privie Counsell, and turne not ⁱ *Deut. 17.*

aside to the right hand, or to the left: but
 of wicked and vngodly governours too;
 such as are described by ^h Samuel, which
^{2 Sam. 8} take mens sons, & appoint them to his char-
 rets, & to be his harsēmē, & to run before his
 charrets; & take their fields, & gue them to
 his seruants, and their vineyards, and
 gue them to his Eunuches. The reason,
 is, because as wel the badde, as the good
 are of God. The one he giues in his loue
 the other in his anger. Hee that gaue the
 regiment of a Commonwealth to *Caius Cesar*, a milde, and gentle Prince, gaue it
 also vnto *Marius* a bloody *Consul*. Hee
 that gaue it vnto *Augustus*, a myrrour of
 humanitie, gaue it vnto *Nero*, a monstre
 of crudelitie. Hee that gaue it vnto *Vespasian*, gaue it vnto *Domitian*. Hee that
 gaue it vnto *Constantine*, a religious de-
 fender of Christianity, gaue it vnto *Iulia*,
^{i Augst. de} an authour of apostacie, saith i *Aufinc.*
Civit. Dei And bee they good or bad, wee haue no
^{ib. 5. cap. 21} commandment from him, but *parendi*, &
patiendi: of obeying them, whē their pre-
 cepts are not repugnat to Gods statutes,
 and of suffering with patience whatsoe-
 ver they shall lay vpon vs. It was a wor-
 thie saying of the mother of the two
^{* Bonfin. re-}
^{men Par.} ^{† Garaes,} when they kept Sigismonde in
^{deob. lib. 2.} prison

priso, that a crowned king, if he were worse
then a beast, could not be hurt without great
inurie done to God himselfe. A lesso which
she learned from¹ David, whole hearte
smote him, when hee had cut the lappe of
Sauls garment, because he was the anoin-
ted of the Lord: although hee ⁱⁿ himselfe ^{1. Sam. 13}
was before that time anointed to be king ^{14.}
over Israel, and was without cause, han-
ted by Saul like a Pelican in the wildernes,
and an owle in the desert.

11 Then to draw thy iword, & to seek
perforce to depose such as God hath pla-
ced over thee, either because they are not
sutable to thy affections, or not faithfull
in their places, what is it but, with the old
gyants, *Γιανάχειρ*, to fight with God: with
the curre dog, to bite at the stome, & not
regard who casteth it: or, with the rebel-
lious child, to snatch at the roide, & ne-
ver remember who smiteth with it. The
weapons of a Christian, in this case (whē
such a case doth happē) must be *preces &*
Lacryme, prayers, that either God would
turne the heart of an evill magistrate, or
set in his roome a manⁿ *David-like* after
his owne heart: and *teares*, for his sinnes, ^{1. Sam. 13}
which as they are the cause of warre, fa-

mine, pestilence, and all other calamities,
so are they also of wicked & vngodly ma-
gistrates. Other wise they haue reaton to
feare, that, if God shoulde displace an evil
magistrate, he would sette a worse in his
rooe. According to that of the old wife
of Syracuse, who when others praied for
the death of *Dionysius the Tyrant*, shee
prayed for his long life, being sent for by
Dionysius, & demanded wherin she was
beholden vnto him, therfore so devoutly
prayed for him: in nothing, said she, am I
beholden to thee, & yet I haue great rea-
son to pray for thee. For I remember whe-
I was a yong weuch, there was a cruel ty-
rant, that reigned over vs; and all of vs
prayd for his death, I as fast as any: short-
ly after he was slayne, and then came a
worse in his roome. Then we prayed for
his death, at length he was dispatched.
Now after both these art thou come, and
thou art a thousand times worse then all
thy predecessours. And who knowes but,
when thou art gone, God may (if it bee
possible) send a worse in thy roome? This
they may iustly expect, which continue in
their sinnes, & think by their private en-
deavours to crosse Gods ordinance. Thus

much

¶ Val Max.
¶ b. 6 cap. 2.

much of those duties, which are required
at the hand of every private man towards
the *Magistrate*.

12. My iecōd inference shal touch those ^{2. Vſe.}
duties that are required at the hands of
Magistrates, in that God hath made them
his deputies. As God hath done great
things for them, so he requireth much at
their hands. But (alas) it often falleth out
that those which owe God the most, pay
him the least: and those, who of all others
should be most carefull of their places, of
all others make the least cōscience of their
waies. *Tacitus* reporteth of *Claudius* that ^{¶ Annal. l. 6}
he was a good ſubiekt, but an ill Emperour:
¶ of *Titus*, that he was an ill ſubiekt, but ^{¶ Hist. lib. 21}
a good Emperour. Where one proues like
Titus; two proue like *Claudius*. *Honours*
change manners. And those goodly bloſſomes,
which did appeare in many when
they were private men, when they come
in Gods place, like frost-eaten buds, wi-
ther away, & proue like thunder-blaſted
fruit, not worth the touching, much leſſe
the tasting. It is noted of ^{¶ Bucholc.} *Æneas Sylanus*,
that when once he became Pope, and got ^{¶ Ind. Chron.}
his name changed into *Pius ſeundus*, he
condemned divers of those things which

he had written, whē he was a private man.
 Wherypon one came over him with this
 quippe, *quod Aeneas probavit, Pius dam-
 navit*: that which *Aeneas* commended,
Pius condemned. A fault to which men
 of eminent place are too much subject, to
 condemne and dislike those good things
 when they are in autority, which they ap-
 proved when they were privat men. *Quod
 Aeneas probavit, Pius damnabit.* Thus,
 those who God calls *Elohim*, change their
 natures, and prove *Ehilim* idols, and vani-
 ties. The heathen persecuters (as some
 writers haue recorded) in the place where
 Christ was crucified had placed the i-
 mage of *Venus*, a heathen idoll, that if any
 should worship Christ, he might seem
 to adore *Venus*. This is the devils practise,
 to set an idoll in Gods roome; sometimes
 a *Venus*, or a *Cupid*, that vse their autho-
 rity for the enjoying of their owne carnal
 pleasures; sometimes a *Mars*, vsing his
 power to blood and revenge; sometimes
 a *Saturne*, that eateth vp his childrē (that
 is, his inferiours, which he should affect as
 a father doth his own children) as if they
 were bread; sometimes a *Mercurie*, who
 is eloquent in speaking, but withall nim-
 ble

Abbau
 w, p.

ble in fingring, having a smooth tongue like *Jacob*, but rough hands like *Esaū*, nay Eagle clawes like *Nabuchadnezzar*, to scrape, and scratch togither whatsoever comes in his way, vsing his place only for his owne advantage. Here is the vndoing of all: for, besides that Gods place is polluted, and the people wronged, there is an evill president given to private men, to follow the wicked example of their governors. For as the lower *spheres*, follow the motion of the higher: so in the common wealth, those that are of an inferior ranke are ready to follow the practise of those that are set over them. When a shrub, or bramble falleth, they hurt none but themselves; but when a *Cedar* of *Lebanon*, or an oke of *Baſan* falleth, down goes al the vnder-wood that grows about thē. It is the nature of the plague to infect vpwards, from a lower, to a higher roome: but the plague of sin is more forcible in infecting downewards, from an higher, to a lower roome. It discends frō the top to the toe &c frō the head to the skirts of the clothing.

If ^t *Herod* be troubled about the birth of ^t *Mar. 2.38* Christ, all Ierusalem will be in an vproare with him. And if ^u *Ieroboam* be an idolater,

• Cland.

---² componstur orbis

Regis ad exemplum:

all Israel wil go a whoring after him. And herevpo it is, that yee shall seldome meet with his name in the books of Kings, but you shall finde him branded in the forehead with this marke, that *hermude Israel to sinne.*

13 God be thanked, wee haue no great occasion of complaint at this day; especially in our chiefe *Magistrate*: & I wish, I might without checke of conscience say as much of those, that are of an inferior ranke) The Lord hath set over vs (his name for ever bee blessed for it) a most godly and religious King, of whom (as

^b Ruratem. ^b Tacitus saith of *Traiane*, and *Cocceius Nerva*) a man may thinke what he wil, & speake what he thinkes. God hath giuen him (as hee did vnto ^c Solomon) a large sentis dice heart as the sand that is vpon the seashoare ^d Hebet Hill to iudge his people according to right, ^e 1.King. 4 lib. 1. and to ^d discerne betweene good and bad.

^e 1.Kin. 29 Whose princely care is to obserue the practise of the olde *Romanes*, ^e to set *Ho-*
^f August. ^g de nos temple close on the backside of *Vera Civ. Dei*. 5. ^h uses temple and not wittingly to suffer any to come into the *Temple of Honour*, which

which haue not first done their devotion
in the Temple of *Vertue*: not to make his
Judges, and chiefe *Magistrates* (like ^e *Ie-*
roboams Priests) of the basest, & lowest ^f *peo-*
ple; but such as ^g *Moses*, at *Iethra's* ^h *Eocd. 18.*
periuation, made judges over *Israel*, *men* ⁱ *21.*
of courage, fearing God, men dealing truly,
and hating covetousnesse.

14 And such (R.H.) you haue by good
demonstrations evidently proued your
selues to bee. So that to make any large
discourse before you, of your particular
duties, may peradventure seeme vnto
some, as needlesse a peece of work, as it
was for ^h *Phormio*, to make a military dis- ^b *Tull. de*
course before *Annibal*; or for *Plotin* to ^c *orat. lib. 10.*
read a lecture in Philosophie in the pre-
sence of *Origen*. Yet because it comes
within the limits of my text, I beseech
you that you, wil with patience heare me,
while I shall say somewhat of that dutie
which God requires at your hands, in
that hee hath seated you in those high
roomes. Many will tell you of the great-
nesse of your places; but not so many will
truly acquaint you with that which God
requires for the discharging of those pla-
ces. For my part me thinkes I may say vn-

*Liv. dec. 1. to you, as i Lucius Posthumus sometimes
lib. 10.* said vnto the Senatours of Rome: *Non sum
Patres-conscripti adeo vestre dignitatis
memor, ut oblisear me esse Cōsulem.* I am
not so mindfull of the greatnesse of your
places, that I should in the meane time
forget mine owne, how that God hath
made me his Ambassadour, & comman-
ded mee to acquaint you with some part
of his will.

¶ 5 It is our parts, & duties, to giue you
that reverence, and honour, which is due
vnto men of your place. But yet as the
people said vnto the *Aſſe* that caried the
image of *Iſis*, when the beast seemed to
be proud, because the people bowed as it
went along the streets, as if the honour
had beene giuen vnto it, and not vnto the
image: *religioni nō tibi*, said they, it is not
thee, but the goddesse, whom wee wor-
ship. So it is not to you as yee are men,
but as you are in Gods place, & do beare,
and resemble his person, that we exhibit
this reverence. *You are Gods*, but yee are
Gods on earth, and Gods of earth, as wee
shall heare anon. Matheematitians tell vs,
that the whole earth is but a point in re-
spect of the highest mouable; it is no
more

more in respect of that heaven, which is
Gods throne, then ^k Alcibiades his lands ^k Elian.
were in that mappe of Greece that Soera: Var. b. 1. 3.
tes shewed vnto him. The greatest Judge
in the world, if his circuit should extende
over the whole globe of the earth, is but
a God of Gods footstoole. Your circuit is
farre lesse: you are but Gods of an outcor-
ner, nay, a little portion of an out-corner
of Gods footstoole. Let mee then speake
vnto you in the words of the Tragœdian,

Vos, quibus rector maris, atq; terræ

¹Seneca in
Tibyste.

Ius dedit magnum necis, atq; vite,

Ponite inflatos tumidosq; vultus,
you whom the God of heaven, and earth
hath so highly extolled, as to make Iud-
ges of life and death, bee not proud of
your autorities, but thinke with your
selues, that;

Quicquid à vobis minor extimescit,

Maior hoc vobis Dominus minatur.

What hurt soever your inferiours shall
sustaine by your meanes, there is a grea-
ter God, that threatneth the same (nay a
worse) vnto you. ^m Be wise now therefore ^m Psal. 2. 11
O yee Gods: be learned yee that are Judges
of the earth: serue the Lord with feare, and
reioice before him with trembling: kisse the
sonne

sonne, least he be angry. Let his word be a law to direct your sentences, his will the line to measure your actions. With what conscience can those hands subscribe to an vntruth, which should be Gods instruments to confirme a right? with what faces can those mouthes pronounce an unjust sentence, which should be the organes of God to confirme a right? When you do amisse, you are not only iniurious vnto man whom yee wrong, but contumelious vnto God, whose sacred judgments yee pollute. Giue mee leauue then to say

[•] 2 Chr. 19 vnto you with good king [•] Iehosaphat:
[•] 6,7,10. take heed what yee doe. for yee execute not
 the iudgements of man, but of the Lord, &
 he will be with you in the cause. and iudg-
 ment. Wherefore now let the feare of God be
 upon you; take heed and doe it: for there is
 no iniquitie in the Lord our God, neither
 respect of persons, nor receaving of reward.
 Therefore in every cause that shall come
 unto you, between blood and blood, between
 law and precept, statute and iudgement, yee
 shall judge the people according vnto right,
 and admonish them that they trespass not
[•] Deut. 1. against the Lord. Let me say with^o Moses,
[•] 26,17. Judge righteously betwene every man, and
 his

his brother, and the stranger that is with him: ye shall have no respect of persons in judgement, but shall heare the small, as well as the great. With ^v Ier. 22.3. p Ieremiah vnto the king of Iudah: Execute iudgement and righteousness, deliver the oppressed from the handes of the oppressour, vexe not the stranger, the fatherlesse, nor the widow, doe no violence, nor shed innocent blood in this place. And finally with my Prophet in this Psalme: Defend the poore and fatherlesse, see that such as be in need, & necessity haue right, deliver the outcast, and poore, saue them from the hands of the ungodly.

16 I speake not this, as if I would haue you to exceed the limits of iustice, for cōmiserating the cause of the poore. I know the poore may offend as well as the rich: & as the poore is to be pitied, so the rich is not to be wronged. And he that hath given this law vnto the Magistrate, that he should not respect the persoⁿ of the mightie, hath giuen this also, that he should not favour the person of the poore. It is not the miserie of the one, nor the felicitie of the other, that the Judge is to respect. For the matters in question, sound them to the bottome, anatomize them to the least

least particle, and sift them to the brannell
but for the parties whom they doe con-
cerne, further then this, that yee are to
judge betweene a man and a man, yee
^{Νόμος} of ought not to enquire. The ^{τέλος} Lawe in the
^{τέλος} Greeke tongue comes from a *verbē* that

signifieth to *divide*, because it divideth
to every man, that which is his own. You
then which are dispensers of the lawe
should giue to every one, poore or rich,
that which is his right. Hereupon it is
^{Σ. Arist Eth.} that ^{τέλος} Aristotle cals the Judge in com-
^{βιβλ. 5. cap. 4.} mutatiue iustice *μεσαρχ*, or as some co-
pies haue it *μεσοδικ* or *medianus*, or *medi-
ocrinus*, a meane betweene two; because
he shoulde not propend to the one partie,
more then the other, but only so farre as
the weight of the cause carieth him, and
should giue to every man that which is
his right, and that not according to geo-
metricall, but according to *arithmetical*
proportion: that is, not with Xenophons
young Cyrus giue the greater coat vnto
the greater man, and the lesser coate vnto
the lesser man, but to giue the greater
coat (if it be his due) vnto the lesser man,
and let the greater man (if hee haue right
to no more) be contented with the lesser
coat.

xvii But

27 But the principall thing, which it beseemeth me to put you in mind of, and which is chiefly required at your hands, as yee are factors for the God of heaven, is the care of religion, and the true worship of God. Nothing is so deare vnto God, as his owne worship. He that toucheth it, woundes him to the heart, and pearceth the apple of his eie. It is an iniurie which he will not put vp at the hands of any man, but will come against him, as *the fire that burneth vp the stubble, and as the hammer that breaketh a stone.* Therefore it most neerly concerneth you, who are his deputies, to maintaine his service, and to put what strength you can vnto the hammer of iustice; that yee may (as far as the lawes will giue you leaue) burst into peeces, whatsoever shall advance it selfe against his worship.

18 The sicknesses in religion, that are amongst vs, are not *Novatianisme, Brownisme, Catharisme.* No, no: these hot phrenzies are scarce heard of in this cold climat wherein we live. They are cold *Epilepsies* and dead *Apoplexies*, and sleepy *Lethargies*, & dangerous *Consumptions*, that vex vs. The main root, whence they al spring,

is a disease , with which this lande is sicke . And that is the bold profession of Popery : for hereby the true Christians are mightily discouraged , thoſe that are infected with *Romish* ſuperſtitio take occaſion , by little and little , to fall away from vs ; The ignorant are doubtfull , & knowe not what to do , but are ready to embrace any religion , or no religion , as time and occaſion ſhall require ; The *Atheiſt* (a ver- mine wherewith this whole countrey ſwarmed , though they cannot be well diſ- coured , by reaſon that they weare vi- zaids vpon their faces) is hardned and heartned in his impietie .

For vs , we doe what wee can to cut in ſunder this bitter root . Gladly would wee heale them of Babylon , but they will not bee healed . For our private confeſſions with any of them , if they want wit to anſWERE our reaſons , they haue will to let them a- lone . For our publike worke of the miniſtry , leaſt we ſhould catch ſome of them they will not come within the compaſſe of our nets . The laſt weapo of the church is fulmen excommunicationis , to drine the out of our *Synagogues* . And what care they for this , who wil not come in them ,

no, when we doe entreat them? they cou't
it but *brutum fulmen*, a thunderclap, with
out a bolt, a canon-shot without a bul-
let: it hunts them no more then the dart
which old *Priamus* in the *Poet shot at Pyrrhus*.
Vix Es.
l. 2.

--. *Quod protinus ererupsum,*
In summo clypei, nequidquam umbone
pependit.

Further then this we cannot go: the wea-
pons of our warfire are spirituall. Coac-
tive iurisdiction is beyond our spheare.
what is now behind? *Ubi definit Philoso-*
phus, incipiat medicus; where the word
leaues them, let the sword find them. *Bra-*
chium seculare, was the help, & assistance
that the holy fathers of the *Council of*
Constance implored against the poore
Hussites. And *brachium seculare* is the
helpe and assistance, that wee implore a-
gainst these *Cananites*, that are amongst
vs. Which (howsoeuer vnto the halting
Mephiboseths, and lukewarme *Laodice-*
ans of our time, which can blow both cold
and hot out of the same mouth: & weare
linnen and wollen in the same garment,
and yoke an oxe, and an asse in the same
plow, & care not if their fields be sowne

with mingled seedes , they bee never ^a a
whit noylome : yet vnto the true *Israe-*
^b *lite*, ^c *they are thorns in his fides, & pricks*
^d *in his eies ; and giues him iust occasion to*
^e *exhibit that bill of complaint against the*
^f *whiche the Jews framed most falsly against*
^g *the ^a Apostle, yee men of Israel (nay yee*
Gods of Israel) helpe, these are the men
that teach all men every where, against the
people, and the law, and this place. Moreo-
ver they haue brought (not Grecians, as
it is in the text, but a more pestilient seft)
Romans into the land, and haue polluted
this holy place.

19 I speake not only of those childe[n] of Babylon, those sonnes of Belial, the fol-
lowers of the beast, the viperous brood
of Rome, the Seminary Priests &c Iesuites,
that crawl in every quarter of this land,
^b like the ^b frogs of Egypt ; and ^c travelfers
^c ^d *Mat. 13 18* ^e land, to make one of their owne professio[n],
that he may be twofold more the child of the
devill, then they themselues are: but also of
these limmes of Antichrist, these factors,
and panders for the great whore, that are
at home, & sit vnder their own fig trees,
& drinke the water of their own cesterns.
^e *Cic. 2. 124, d Quos video volitare in foro, quos stare ad*

curiam, quos etiā venire in senatum, as the Orator speaks. These, these are nostri fundiculam̄it̄as, the very moths of our religion, & the cankarwormes of our religion.

Wherefore gird you with your swords, upon ^{c Pf. 45. 4.} your thighes, & be not faint harted (like ^{f Iud. 8. 20.} ther the first borne of Gedeon) but let your right hand teach you terrible things. No doubt but they wil complaine of cruelty, & persecution (they do that already, whē they haue no caule) but let not that discourage you, but rather let it be a means that they may haue the same law, which the old ^s Capitalian dogs had : when they barked without a caule, their legs were ^{« Tull. pro} to be brokē. If the differēce between thē ^{Roscio.} and vs, be de *Lindā caprinā*, about toyes & trifles, let them be ashamed of their bloody cruelty, that haue butchered, & traffacied so many thousands of our brethren, for toyes and trifles. Yea, & let vs be ashamed likewise, that haue cōtinued so long in schisme, & division frō the Romā church for matters of formal moment. If they be (as I take thē to be)fundamētal points of Christianity, (alas) what worldly respect shal be sufficient to coole the heat of our zeal̄ in Gods cause? If our religion be a

new religion, & theirs the old, & Catholique, let vs forsake our new-fangles, & ioine with thē. The old, is the true religiōn. If ours be the old, & Catholique religiōn, which the *Apostles* haue taught vs, the martyrs haue cōfirmed vnto vs, & the faithfull till this day haue maintained & taught: & theirs a new and an vpstart religiōn an hotch-potch & *Pandora* composed of al religiōns in the world, scarce heard off (for any material point of difference between them & vs) in the church of God, for sixe hundredth yeares after Christ: let them pare away these rotten rags, these ^h*filthy* and *menstruous* clouts, and *beggarly* rudiments, & let thē ioine with vs. Either let vs all sweare by *God* or ^k*Zeph. 1.5* all by ^k*Matcham*. Either let vs all serue *God*, or all *Baal*; if *God* be *God*, let vs all follow him, if *Baal* be *God*, let vs al go after him.

<sup>17.9. pasto
et milites
quando pul-
los rapere ter-
ritus non pos-
tuere co um-
bun se nomi-
nat. Aug. 1511
tralit. Petil.
lib. 2. c. 83.</sup> 20 I know what some will be ready to ansver me, though in matters of religiōn they be different from vs, yet for civil du- ties they will bee subjects good enough. You say true, sir, and so the kite will be a doue good enough: but wote yee when? marry¹ when he cānot seaze vpon a chic-

ken

ken, and make her his pray,' as *Augustine* speakes. Is it likely that he will be true to an earthly king, that in matters of religio is his opposite, who is false to the king of heaven? Philoso^{ph} hers, though they hold that it is not the same vertue that makes *bonum virium*, & *bonū civē*, yet the best of thē agree in this principle, that he cannot be *bonus civis*, good in the duties of civil policy, which is not first *bonus vir*, perfect in the general duties of morality: neither can he be true in practising the virtues of the secōd table, which is false in the first. Dost thou think, that the oath of Allegiance is a band of sufficient force to tie a Papist in true allegiance vnto his prince?

^m *Quo teneas vultum mutantem Protea* ^m *Hec as.*
nodo?

Canst thou binde *Proteus*, that turns himselfe into every shape? Or canst thou make a coate for the moone, that is never at a stay? Was there ever oath so wisely contrived, so religiously taken, but the slippery snakes, and stretching horseleashes of *Rome*, could finde some chinke to creepe out at? or their Holy Father, out of his *Papal*, and transcēdent power can dispense with it, or cut it, as ⁿ *Alexander* did ^m *1676.13*

¶ Iud. 16.12 *Gordians knot, or breake it, as Sampson did the new ropes, wherewith the Philistines had bound him, which he brake frō his armes, as a threed?*

21 Verily I think there is no probabilit̄y, to be a true Papist, & a true subiect. A few simple seduced creatures amōgst vs, that vnderſtād not the mysteries of pope-ry, but only in a generallity, I ſpeak not of them: (and yet I know how eaſilie the yong cubbēs may be taught to learm the tricks of the old Foxes) but for the reſt, the time paſt wil helpe vs to diſcover the in the time to cōe, to ſay nothing of their dānable, & treacherous practiſes abroad againſt forreine princes, & here at home againſt Queene Elizabeth of never dying memory, and the breath of our nostrils King James; that one gunpowder-plot, a deviſe fet from the bottome of hell, may be an everlasting memento of their diſcloſaltie,

Accipe nunc Danaūm infidias, & criminē ab uno

Disce omnes----

By this one fact wee may iudge of all the reſt, as an aſſe may be known by his long eare, & as the bignes of Hercules might be

be gathered by the print of his foot. And though some of them, to make it lesse P.P. R.
 hainous, call it a particular fault of a few,
 and that temerarious too, as though, for-
 sooth, it had been farre from their hearts
 to haue attempted any such cruelty a-
 gainst the Lords annointed: yet it may be
 truely said of them al, as *Tulie* said of the
Catilinarians, *alijs facultas defuit, alijs oc-
 casio, voluntas profecto nemini*. And he, that
 in outward shew seemes most against it,
 would haue lent both heart, and hand, &
 put to the very match, so that he might
 haue effected that matchlesse treason. And
 why should it be otherwile? For what, I
 pray you, is any Prince in the world, if he
 doe not adhere to the Apostaticall See of
Rome? shall I define him vnto you out of
 their Logique books? *A wolfe devouring a Bell.*
the shheepe; an Ahab or Iezabel, destroying Sand.
the Lords Prophets; an Holofernes, a pro- Creswell.
fessed enimy to the true Israelite; a Goli- Batheina;
ah, reviling the hoast of the living God;
a seducer, and deceiver of the people, as Rainoldi.
 our Saviour was called by their old grād.
 fathers. And must not such a one be made
 away by one meanes or other, by open
 hostility, or secret conspiracy, it makes

no matter?

---dolus an virtus quis in hoste requirit?

¶ Iud. 13. 8. Shall not the shepheard do well to kill a
wolfe? shall not Iudeth be highly extolled if she can kill Holofernes though slee-

¶ Sam. 18. 7. ping in his bed? And if David kill Goliath, deserues he not to be met with the wo-
men of Israel with timbrels, and instru-
ments of ioy, singing thus, Saul hath kil-
led his thousand, but David his ten thou-
sand? In a word, is it not their assertio that
*Princes must not be suffered to reigne, whe-
they draw the people into heresie, but must
be made away, yea by all meanes possible.*
And therefore I lesse marveile why that
reviling Rabshekeb, that brasen-faced fu-
gitiuue Parsons, who blusht not to say any
thing in his yonger yeares, in his old age
ooke vpon him a kinde of modesty, and
durst promise no more for his fellowes
then this; that there was no impossibility for
Papists to live in subiection, and dutifull ob-
edience unto the king of great Britaine.
For possibility it is not the question, but
for probability it is no more, thē that the
winde, and the sea, light, and darknes, the
Atke and Dagen, God, and Mammō, the
vnbeleever and the infidell shall be tog-
ther

ther. For what I pray you is it, which knits me, as it were with chaines of adamāt, in loue amōgst thēselues, & in loialty and obedience vnto their Prince? Is it feare of punishment? Oh no, for *malus est custos diuturnitatis metus*. Hee never reignes long, whom every man feareth; *Care et multos, quem timet singuli*, let him beweare of a multitude whom every particulaire dreadeth. Is it hope of rewardes? not that neither. For that is often frustrated, and then followeth an alteration in the affections. It is neither of these. It is religion and the true feare of God. This, this is it which knits the *heterogeneall* parts, of the same kingdome vnto the prince, as the severall parts of mans boodie are by arteries knit, and vnited vnto the heart, and as the lines of a circie, though they be far distant about the circumference, yet concurre in one middle point: so must it be with them. Though they be different about the circumference of worldly affaires, yet must they concur in one cōmon center of religion. A good Christian commōwealth is likevnto ^t*Peters sheet*, wherein were al maner offoure footed beasts, and creeping things, & fowles
of

of the heaven. There are in it all sortes of men. There are nobles flying aloft, like the fowles of the heaven; there are of the baser sort, creeping as it were below; and there are of a middle sort, men of all conditions, and callings. But this sheet is knit together (as that was) at the 4 corners (the most distant and remote parts thereof) with the vnitie of religion.

Arist. Pol.

Lb. 5 cap. 1.

22 This is so plain, that ^a Aristotle giues it as an especiall rule for a Tyrant, if hee meane to continue his government, to make an outward shew of religion. For such kings (saith he) as seeme to bee religious, are in least danger of treacherous practises by such as are vnder them. Now where this vnitie of religion is wanting, (as wanting it is, seeing we differ frō the Papists, not in a few circumstances, but in sundry fundamental points of Divinitie) how can this knot be made fast? Nay, seeing they are so farre from counting any Protestant Prince religious, that they count him an hereticke; and the more diligent he is, in clensing and refining his kingdome from the dregges of Romish superstition (as our Saviour Christ was in purging the law from the absurd glosses

of

of the Scribes and Pharisees) the greater persecuter he is holden with them to bee of the Catholike faith. Verily I see no probabilitie, I had almost said, no possibilitie, that they wil hereafter proue true and dutifull subiects to the King of great Britaine. They may well make protestations, and outward shewes, of loue, and duty, and obedience towards the Prince: but *Lupus pilum, non ingenium mutat*, a wolfe is a wolfe though hee bee cloathed in a sheepe-skinne; well may hee cast his old haire, but still he keepes his own nature. Shal their faire speeches make vs belieue them?

--*sic not us Vlysses?*

Is the craft of the Romish foxes no better knowne vnto vs?

timeo Danaos, & dona ferentes.

I feate their sawning farre more, then their frowning, it was but a frivolous tale, which the people of Alexandria told *Ti-mothy, et si non communicamus tecum, tamen amamus te*, although we do not communicate with thee, yet wee loue thee. For how can a man loue him in his hart, with whom he cannot finde in his hart to communicate?

I am in a field, in which I might course at large, but I am mindfull of the time, & will not presume too long vpon your patience. Some of our worthies do stoutly with their pens oppose thē felues against these men, & I pray God every magistrate in his place would be as carefu. in vnsheathing the sword of iustice against them.

^a Catilin. 1^a

^a *Habemus in eos Sen. itus consultum satis vehemens, & grave; we haue an act, & statute strong enough against thē. But their boldnesse, not waining, but daily encreas- ing, makes me almost say, as it followeth in the oratour, habemus inclusum, in tabu- lis, tanquam gladium in vaginā reconditū.* It is cōfēd in the book as a sword in the scabbard, or (as ^b Goliahs sword was)

^b 1. Sam. 21

wrapt in a cloath behinde the Ephod. The best that I cā say in this case, is to vse the prophēcie of the Crow in

^c Suet. in

Domitiano.

*Suetonius, et alii
mār̄ mār̄s, all will be well:*

Est bene non potuit dicere, dixit erit.

^d Plin. nat. ^d Pliny writeth that the tricks of an ape, bish. 1.8. c. 16 wil so vex & moue a Lyō, that he wil disgorge, and cast vp, whatsoever lies on his stomach. I doubt not but their apish tricks will in time moue the heart, & stomach, of our gracious, & merciful Coeur

de

de Lion, & other magistrates in their places, to cast vp, and shew such tokens of their inward griefe, as they shall haue iust occasion to conceiue against them; and to purge the body politique siō these noxious humours wherewith it is endangēred, and without this there is no assurāce of peace. For as *e Iehu* said vnto *Iehoram* * 2.King.9.
whē he went against the house of *Ahab*: ²¹⁰
is it peace *Iehu*? (said *Iehoram*.) What peace
said the other, while the whoredomes of
thy mother *Iezabel*, and her witchcraftes
are great in number? So say I, what peace
can bee expected, as long as the whoredomes
of the Romish *Iezabel*, and her
witchcrafts, and enchanting cups, where-
with shee withdraweth the people from
their obedience to their Soveraigne, and
stealēth their harts from him (as did ^f *Ab-* ^{22. Sam.19.}
Solon the hearts of the *Israelites*, from ^{6.}
David his father,) are in great nūber. As
long as the Pope can set any foot-hold in
Britaine, he will still bestirre himselfe to
molest the peace of our *Sion*.

Et si non aliqua nocuissest, mortuus esset.
But enough (if not too much) of this sub-
iect. It is a point which I vowed to han-
dle; not out of any spleene to any parti-
cular

cular person whosoever (hee that seeth
the thoughts of my heart, knowes that I
lie not) but for the loue of the truth, the
zeale of Gods glory, the integritie of my
conscience, & the discharge of my duty.
And herein *liberavi animam meam*: look
yee vnto it. The third proposition fol-
loweth.

23 *Yee shall die.*) What mettall other
creatures were made of, whether immedi-
ately of nothing, or of some preexistent
matter, I finde no expresse mention in
Gods booke. This I finde, that man was
made of a matter, and that not gold, nor
silver, pearle or pretious stones, but of
earth, the basest and vilest of all the ele-
ments, yea of the dust of the earth, even
of drie dust, which is good for nothing:
that if hee shall with proud *Phaeton* in
the Poet, boast that *Apollo*, God is his fa-
ther, hee might presently call to minde,
that poore *Clymene*, the earth is his mo-
^{g Gen. 2. 7.} ther; that hee was g made of dust, that hee
^{Ap. 10. 14} is h but dust, & that i hee shall returne to
^{Gen. 3. 19} dust. And yet I knowe not how it comes
to passe, but I am sure it is true, that many
in autoritie resemble the dust in no pro-
perty better then one, that as the dry dust

in the streets, is with every blast of wind
 blowne aloft into the aire : so are their
 hearts blowne aloft, and swelled vp with
 a windie tympanie of their owne great-
 nesse. But let them climbe as high as they
 can, God will one day send a shower, and
 lay this dust. They are but naturall men,
 & the threed of nature (as a Poet sayneth)
 is tyed vnto the foot of *Jupiters* chaire:
 he can loose it, when it shall please him.
 Though *Adams* wit was such, that hee
 could giue names vnto every creature,
 according to their natures, yet he forgot
 his own name. He did not remember that
 he was called *Adam, homo ab humo*, by
 reason of that affinitie that was between
 him and the earth. These sonnes of *Adam*
 are very like their old grandfather, they
 are wittie in seeking out the names, and
 properties of other creatures, but they
 forget their owne names, and their na-
 tures too. And this is the *cause why they*
be so holden with pride, and overwhelmed
with cruelties. They wil with^k *Nabuchad-* ^{15.13.}
nezzar, striue to advance themselues a-
 bove the starres of God; and to match
 their olde grandfather, the first *Adam*,
 who though hee was made of earth, yet

with the wings of pride and arrogancie would needs soare vp into heaven, and care little for resembling their elder brother, the seconde *Adam*, who tooke vpō him our weaknesse, that wee might bee strengthned: our povertie, that we might be enriched; our nakednesse, that wee might bee cloathed; our batenesse, that we might be exaltered; our mortalltie, that we might bee invested in the robe of immortaltie; and was contented to descend from heauē to earth, that he might make a way for ys, to ascend from earth to heauen. Em let them secure themselves as much as they will; their houye-glassie is continually running; the tide of death

Eze. 18. will tarry no man. Our ¹ father hath eaten a fewe grape, and his childrens teeth are set on edge. Our grandfather for eating of the forbidden tree, had this sentence denounced against him; *that he shoulde returne to dust*. And his children are lable vnto it, til heauen and earth be renewed, and ther be no more death.

Those great and mighty Gods of the ^a Luk. 16. earth, which cloath themselves ^a in purple, and fine linnen, and dwell in houses of Cedur, and ^a adde house to house, and land

so land, as if the way to heaven laid all by
 Land, haue a time appointed them, when
 then infatiable desires shall bee conten-
 ted with a *Golgotha*, a place of dead mens
 skulls, a little portion of the great pot-
 ters field, as much as will serue to hide, &
 cover a dead carkasse in it. You which sit
 on the seat of iudgement, whom the Lord
 hath so highly extolled as to bee called
Gods, you haue your daies numbred, your
 months determined, your bounds ap-
 pointed which yee cannot passe. It is not
 the ripenesse of your wits, nor the digni-
 tie of your places, nor the excellency of
 your learning, nor the largenesse of your
 commission, that can adde one inch unto
 the thred of your daies.

Pallida mors aqua pulsit pede paupero Hym. car.
rum tabernaculo l. 1. O. l. 4.

Regumq; turris . . .

Deaths arrowe will as quicly pierce
 through the strong casle of aking, as the
 muddie wall of a countrie swaine. Were
 yee wiser then *Solomon*, stronger then
Sampson, richer then *Job*, mightier then
 the greatest iurarch of the earth, faith-
 fuller in your places then *Samuel*, that
 faithfull iudge of *Israel*;

Iretamen restat Numa quò devenit &
Ancus.

This must be the conclusion; *Yee must die as men*, and yeeld your bodies to deathes sergeant, to be kept prisoners in the dungeon of the earth, till the great and generall Assises that shal be holden by our Saviour Christ, in the cloudes of the skie, at the last day. The conclusion is most certaine, howsoever the premisess be fallible, and doubtfull. P. *Alexander*, when by his followers hee was called a *God*, forgot that he was to die as a man, till by a poysoned arrow hee was put in minde of his mortalitie, & then he confessed the truth: *Vos me Deum esse dixistis, sed iam me hominem esse sentio*. You said that I was a *God*, but now I perceiue I am but a man. And shortly after hee perceiued it with a witnesse, when he was poisoned by *Antipater*, and then inclosed in a small parcell of ground, whose aspiring minde the whole world could not fill.

a Epitaph.
Her. & Regis
Angl.

4 Cui satis ad votum non essent omnia
terra
Climata, terra modo sufficit octo pe-
dum.

He, whom the whole earth could not con-
tent

tent, was at length contented with a parcell of ground of eight, yea offix foote long. ^{Act. 12.} Herod when vpon a day hee was arrayed in royll apparell, and sate on the banch, & gaue such an excellent charge, that the people cryed,

--non vox hominem sanat--

It is the voice of God, and not of man, immediatly after proved neither God nor man. For he was eaten vp of wormes, and gaue vp the Ghost. Rare examples for the Gods of the earth, to looke downe into their owne bosomes, and to remember that they *must die as men*. It is a good custome of the *Emperour of the Abyssenes* (*Prestre John*) to haue every meal, for the first dish, that comes on his table, a dead mans skul, to put him in mind of his mortalitie. So was that which was vsed by *Philip*: namely, to haue a boy every daie to put him in minde, that he was to die as a man. Not much vnlike was the old practise of the ¹ *Egyptians*, who when their ¹ *Mans*. Princes went to banquet, vsed to beare ¹ *Cysmegr.* before them the picture of a dead man, to put them in mind of their mortalitie.

24 Seeing then that yee must die, study to haue your accounts in readinesse, that

whensoever the Lord shall call you hence; he may finde you provided. Be faithful in those high counsels wherein God hath placed you. *No execute not the judgement*
of man but of the Lord. Aske cōfētē therefore of God, & weigh your proceedings in the ballance of the sanctuary. Doe nothing but what God commandeth you and the testimony of a good conscience will warrant to be lawfull, remebering that
 yee m. si one day (God knowes howe soone that day will come) be summoned to appere before the common Judge of all flesh; who is a burning, & *consuming fire*, who is not blinded with secretnesse, nor corrupted with bribes, nor moved with friends, nor allured by flatterers, nor perisvaded by the importunity of intreaters, to depart an haire's breadth frō the course of justice: no though these
**Ezech 14* ² three men *Noah, Daniel, & Job*, shoulde stand before him, and make intercession in your behalfe. Their things remember, and do, and ye shall have comfort in your liues, comfort at your deaths. And when your souls shall be removed from those earthly cages wherin they now dwel, they shalbe caried into everlasting ha-
 bi-

bitations, and received with this ioyfull,
and comfortable welcome: it is well done ^{is Mat 25.}
god servants and futhfulle yee haue beeene 21.
futhful in a little, I wil make you rulers o-
ver me sch; enter into your masters ioy.

25. *Like men]* It is implied in the con-
clusion of my text, that *it is the lot & con-
dition of all men to die*. And therefore as it
concernes magistrates, so it concernes al
others to provide th̄selues for their end,
because *as the tree falleth, so it lieth*: that is, *Eccles. 12.3*
as the day of death shall leue them, so
the day of iudgement shal finde them.

Remember this yee that are to be wit- *Application.*
nesses, for giving testimony vnto the *1. to witness*
truth, and iurors for giving a verdict ac-*ffis, &c.*
cording to the truth. And as you loue &
reverēce the truth it selfe, as ye desire the
benefit of your Christiā brethren, which
yeo shoulde loue as your selues, as ye will
the glory of God, which ye shoulde tender
more then your selues; let it be a forcible
motiue vnto you to deale vprightly in e-
very cause with every man, without de-
clining to the right hand, or to the left,
then shall yee sanctifie the name of God,
by whom yee do sweare to speake truely,
to deale truely: ye shall giue occasion to

good men to praise God for you, and yee
 shall not neede to bee ashamed to meete
 God in the face, when he shall cal you to
 a reckoning for your doings. But on the
 other side, if rewards shall blind you, or
 feare enforce you, or pitty moue you, or
 partiality sway you, or any respect what-
 soever draw you to smoother the truth,
 and favour an evill cause: yee pearce your
 selues through with many darts. For first
 you are false witnessses against your
 neighbour: secondly, ye are theeuers, yee
 rob him of his right: thirdly, yee are mur-
 therers, yee kill him in his body, or in his
 name, or in his maintenance: fourthly, &
 which is worst of all, ye take the name of
 your God in vaine, yea as much as in you
 lyeth, yee take his godhead from him, &
 make him who is the trueth fren everla-
 sting, to be all one with the devill, who is
 a liyer from the beginning. If yee must be
 countable vnto God, when he shall call
 you hence, for every *idle words that goes*
out of your mouthes; and if the least vngod-
 ly thought of your harts, in the rigour of
 Gods justice, deserue eternall death, how
 shal ye be able to stand in iudgement un-
 der this pôderous *Chaos* of so many cry-
 ing

ing s̄nes. I cannot prosecute this point;
only for conclusion I say with^d Moses, ^{d Deut. 30.}
behold this day haue I set before you life & ^{19 20.}
death, blessing and cursing, choose life, & ye
shall live. If not, I pronounce unto you this
daie, ye shall surely perish. The mouth of the
Lord hath spoken it.

26 You, whose profession is to opē the
causes in controversies, &c by your know-
ledge in the laws to distinguish between
right and wrong, truth and falsehood, re-
member that ye must die. And therefore
I beseech you in the feare of God, to stu-
dy to make the cause of your clients sure,
as that yee do not in the meane time for-
get S.^c Peters counsell, *to make your owne election sure.* ^{e 2. Pet. 1. 16}

I vrge this the rather, because (---abſit
reverentia vero) I will speake the truth in
despite of all scoffes, & I hope such as are
ingenuous wil beare with my plainenes,
if as ^f Philip said of the *Macedonians*, I ^{f Plat. Apol.}
call a boat a boat, and a spade a spade; be-
cause it seemeth to bee much neglected
by many of your profession, who with
Martha trouble themselues about many
*businesses, but *vnum necessarium*, to meet*
Christ, and talke with him, they scarcere-

^{2. To lawyers}
Attorneys,
&c.

mem.

incember it. I remember the saying of Demades touching the Athenians, whē they refusel to make Alexander one of their Gods, & Cassander (who was his succellour) threatned that vntesse they woulde doe it, hee woulde presently overthrowe their city: the Athenians (said Demades) haue reaſon to looke to themſelues, leaſt, while they are too curious about heaven, they looſe the earth. But these men haue need to looke to themſelues, leaſt while they trouble themſelues too much about the earth they looſe heaven: by whose meanes especially it is effected, that our courts, do too much reſemble the Lyons den, which howſoever other Beasts in ſimplicity went flocking on heapes ynto, yet the foxe, that found by expeſience how others ſped, durſt not come neare it.

---*Q*ui ame uſſigia te r. it (ſaid ſhee)
Omnia t. aduersum ſj eccl. i. i. annullare- trorsum.

All comes to them, little from them: they haue as attaue a force ſo: ſilver, as the leadſtone hath for yron. & Glaucon made ſo good market with Dionedes, whē he diſarrayed his golden armour, for armour of branc: but many clients cōplainte that they

they meet with worse merchants, who
for a purse ful of angels giue thē nothing
but a blacke boxe full of papers. Procras-
tinations, & vnnecessary delaies, for fil-
ling of the lawyers coffers, and pilling of
the poore clients, is a fault which I haue
glanced at heretofore, and might a thou-
sand times hereafter yer ever it be refor-
med. For never wes it more spokē against
then now, & never was it so much practi-
sed as now. Well fare the old *Athenian*
lawes, which (as *Anacharsis* once said)
were like vnto spider-webs, that catched
the little flies, and let the waspe, and the
Bee, and the Beetle burst through them
in respect of them that hold whip & Bōnes,
and Beetle and al, and scarce any e'er burst
through them. But what do I now? Con-
demne I the law? I do wrong. *Is the law*
sinne? saith ^h *Paul* (he speakes of the moral ^{h Rom 7.8}
law.) *Nay the law is holy, and iust, and* ^{7.12 14.}
good, but I am carnall sold under sinne. So
say I, is our law sin? Nay our law is iust, &
good. Here is the breaknecke of all: too
many of our sollicitors, atturnies, & leat-
ned scribes, are merely carnal & sold un-
der sin, vsing it not to that end for which
it is ordeined, the glory of God, and the
peace

peace of the commonwealth, but as the fowler doth his net, for catching of plovers to enrich themselues withall: making that which shoulde bee for the common good, a *monopolie* for themselues, a profession of mockerie, and a meere shop of most horrible & detestable covetousnes.

But it is the worst thriving in the world to rise with an other mans fall. It was a short, but a sharpe quip, which a captiue gaue vnto Pompey the great, *Nostrā miseria es Magnus*, It is our misery that gaue thee thy furnaine. It is so in this case, *Nostrā misera es magnus*, may the cliēt say to his cōsellor. As the swelling of the *spiere* argueth the consumption of other parts: so the enriching of the lawyer, the impoverishing of the client. If thē his cause be good (alas) why is it never ended? If it be nought, why is it still defended? If the cause be nought, the defence is worse thē nought. Underſtād me rightly: it may be a Cōsellours hap to be a speaker in an ill cause, and yet he not worthie any blame. The party may misinforme him in the truth of the cause. Judgements in the like case may be different, or some other circumstance may deceiue him. But where it plainly appears to be nought indeed,

by

by nimblenesse of wit, and volubility of tongue, to smooth it over with colourable probabilities, thereby (as far as thou canst) to giue the truth an overthrow, this is but to guild over a rotten post, *to call good evill, and evill good*, to let loose *Barabbas*, and destroy *Iesus*, to make the devill, who is a feend of darknes, to appeare in the likenes of an *angell of light*, and therefore worse then nought. Better with *Papinian* to haue thy head parted from thy shoulders, then to be a comyn Advocate in such causes.

There is a kind of men in the worlde, who though they know before they begin their suits, or at least before they haue waded far in them, as well as they know their owne names, & the number of their fingers, that the matter which they prosecute, by extremitie of law, is manifest wrong: yet either out of a malitious humour, to giue their adversaries an overthrow, or because their abilitie is such, that it will hold them out, or because others doe joine with them, and make it a common quarrell, or because they loue (*Salamander-like*) to bee broyling in the fire of contention, can by no meanes bee dis-

disswaded from their wicked enterprise,
This matter so wickedly, & mischievous-
ly begun, one counsellour or other, (that
loues (with the eele- catchers in the olde
comedie) to bee fishing in muddie wa-
ters, and desires alife to bath himselfe in
any poole that an Angell shall trouble)
must manage. He must finde some proba-
ble title in the lawe for it : hee must as
long as the lawe will afford him any
kinde of weft, weave it out in length,
and when it failes , hee must spider-
like spinne it out of his owne bowels.
Hee must prolong iudgment ; and de-
ferre the matter frō oae day to an other,
from one tearme to an other, from one
yeare to an other , from one court to an
other ; till at length hee who hath both
God and the law, and a good conscience
on his side, for very wearinesse , be enfor-
ced to gue it over, or be brought to ex-
tremie beggary, that hee can follow his
suit no longer, or till *Atropos* haue cut in
sunder tire threed of his daies; & so made
an end of the quarrell . Well were it for
the cōmonwealth if such seditious quar-
rellers, and make-bates were by some se-
vere punishment , taught not to delude
justice

justice, and oppresse the truth: that others by their example might be terrified from such wicked attempts, and that honest & godly men might live in more peace, and quietness. If my words do found harshly in the ears of some of my hearers, I must say of them as Hierom saith of some in his epistle to Rufius: *dum mihi irascitur, suara indicant conscientiam, multoq[ue] penitus de se, quam de me iudicant.* If they be offended with me, they bewray their own guilty consciences, and haue a farte worse opinion of themselves, then they haue of me. In ame none; I know none.

I speake in generall against sinne, and if any mans conscience condemne him, ^{1 Joh. 3:20} God is greater then his conscience, and ²⁰ knoweth all things, and therefore let him ^{1 Joh. 5:14} goe his way, and saine no more, least a worsēthing happen vnto him. My hope is that all of you are of a better disposition. But I knowe yee are all men, and therefore subiect to the like passions, & infirmities that others are. Let mee therefore once againe (to returne to that frō which I haue a little digresed) beseech you in all your pleadings, & legall proceedings to remember that account, that yee must

make

make vnto God , when yee shall bee cal-
led hence. Remember that there is a woe
denounced against them ^m that call good
^m I Cor.5.20. evill, and evill good. Remember the end of
your profession; it is not to sowe dissen-
tion, to fill your own coffers , to make a
marr to vtter your owne wares, to shewe
your ready wits, and voluble tongues in
speaking probably of every subiect good
or bad : but to helpe every man to his
right, to cut away strife and contention,
and to restore peace and ynitie in the cō-
mon-wealthe, that all the members of the
body politike may be of one heart, and
one soule.ⁿ Even as there is one hope of our
Eph.4.4, vocatio , one Lord , one faith one baptisme,
§.6. one God, and father of all, which is aboue all
and through all, and in vs all. Remember

^o 1. Cor 13 that out God is called the ^o God of peace,
^{11.} his Gosspell, the ^p Gosspell of peace , his mi-
^p Eph 6.15 nisters the ^q Ambassadours of peace; his
^q II. Cor. 7. Coloff.1. naturall sonne, the ^r author of peace , his
adopted sonnes, the children of peace: if
^s Eph 4.3. then yee will bee the sonnes of the most
highest, your endeavour must be this, ^f to
preserue the ynitie of the spirit in the bond
^t 2. Tim.2.7 of peace. Consider what I say, & the Lord
give

gine you wisdom, and understanding in all
things.

Finally to speake vnto all (and so to
make an end of all) seeing that we are ali ^{3. To the}
tenants at will, and must be thrust out of
the doores , of these earthly tabernacles,
whensoever it shal please our great land-
lord to call vs hence: let vs haue our loimes
girt , and our lampes continually burning,
that whensoever the Lord shall call vs
hence, in the evening, or in the morning,
at noone-day, or at mid-night, hee may
find vs ready. *Happy is that man whom his
master when he comes, shall find watching.*
Let vs every day summe vp our accounts
with God. [¶] *Ita edificemus quasi semper
videtur, ita vivamus quasi eras moriturus.* [¶] Hieron.
let vs build as if wee would ever liue, but
let vs live, as if we were ever ready to dy.
Then may every one of vs in the integri-
tie of heart, and synceritie of conscience,
when the time of his departing is at hand
say with the blessed Apostle, *I haue fought
a good fight, and haue finished my course.* [¶] 1 Tim. 4. 7.
*I haue kept the faith; Frō hence forth is laid
up for me a crowne of righteousesse, which
God, the righteous Judge shall giue mee at
that day.* Vnto this God, one eternal, om-

nipotent, and vnchangeable Iehovah in
essence, three persons in manner of subsi-
tence, the Father, the Son , and the Ho-
ly Spirit, be ascribed all honour, & glory,
power, might, and maiestie, both now &
forevermore. *Amen.*

FINIS.



*The Principall points handled in the
first Sermon.*

- The wicked abslaine from sin when a fit
opportunitie is wanting. Sect. 1.2.3.4.
The danger of covetousnesse. 5.6.7.8.
Hypocrites are alwaies mingled with
godly professours. 11.12.
Foure Iudas in thesetimes. 14.
The first the simonical Patron. 15.16.17.
The second the oppresavour. 18.19.
The third the briber. 20.
The fourth the deceitfull lawyer. 21.
The Magistrats dutie. 22.

*The principall points handled in the
second Sermon.*

- Magistrats haue their authoritie from
God. Sect. 4.
Which makes against the Anabaptists 5.
The Popes vniupred power over secular
Princes. 6.7.
Magistrats be Gods deputies. 8.
Therefore subjects must honour them
whether they be good or bad. 9.10.11.
Magistrats doe often abuse their autho-
ritie. 12.

How carefull they should bee of dis-
charging their duties. Especially in main-
taining true religion. 14.15.16.17.
Papists are not to bee suffered, both be-
cause of their differences from vs in mat-
ters of religion. 18.19.
And because there is no probability that
they will bee true subiects. 20.21.22.
Judges must remember that they must
die & then be iudged. 23.
The great abuse of the lawes. 26.



